ŚRĪ SUMADHVAVIJAYA - A CRITICAL STUDY

N. VISHWANATH KAMATH

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Under the Guidance of
Dr. D. N. SHANBHAG
Professor
Department of Studies in Sanskrit
Karnatak University, Dharwad - 580 003

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Dr. D. N. Shanbhag M.A., Ph.D.
Professor of Sanskrit

Dept of Studies in Sanskrit
Karnatak University
Dharwad

CERTIFICATE

I certify that this thesis *"Śrī Sumadhva Vijaya - A Critical Study"* presented by Shri N. Vishwanath Kamath, represents his original work and has not been submitted for any other Diploma or Degree in any University. The work has been carried out by him at the Department of Studies in Sanskrit, Karnatak University, Dharwad, under my guidance and supervision.

Date: 11.12.1993

(D. N. Shanbhag)
Research Guide

DR. D. N. SHANBHAG,
M A Ph D Rashtrabhasha Ratna (Hindi)
Professor of Sanskrit
KARNATAK UNIVERSITY,
DHARWAD - 580 003 (INDIA)

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Abbreviations

S M - Śrī Sumadhvavijaya

M. - Śrī Madhvācārya

N. P. - Nārāyaṇa Paṇḍitācārya

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Introduction

Writing in 1930, Surendranath Dasgupta observed: "We have no authentic information about the life of Madhva. All that we can know of him has to be culled from the legendary and my semithical lives of Madhva, called the *Madhva-vijaya*, and the *Mani-Manjari* of Narayana Bhatta, son of Trivikrama, who was an actual disciple of Madhva Some informationcan also be gathered from the adoration hymn of Trivikrama Pandita." [*A History of Indian Philosophy*, vol..IV p. 52]

The learned writer had to observe as above as he had no access to *all* the Mādhva literature prevalent then and also because he had no time and leisure to improve upon his observations. He himself has confessed· "The treatment of the philosophy of Madhva which is to follow was written in 1930; and so the present writer had no opportunity of diving into Mr. 'Sarma's excellent work which appeared some time ago, when the manuscript of the present work was ready for the Press". [*Ibid* p.54]

Since 1930, much water has flowed in the Ganges. Much research has been done. Many have been forced to change their own opinions. A classical example is of Dr. B. N. K Sharma, who is widely known for his works on

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Dvaita literature and philosophy In his *'Philosophy of Sri Madhvacarya'* [Bharatiya Vidya Bhavan, Bombay 1962] Dr. Sharma stated- "He (Jayatirtha) seems to have spent the major part of his life at Ergola and later at Malkhed or Manyakheta (the old and historic capital of the Rastra-Kutas of Karnatak) now in the Gulbarga district of Mysore State He passed away at Malkhed in 1388. His mortal remains lie entombed there." (Biographical Note, p.XV).

But in 1986, Dr Sharma changed his opinion: "He (Jayatirtha) seems to have spent the major part of his life at Eragola and partly at Malkhed or Manyakheta, the historical capital of the Rashtrakutas of Karnataka, now in the Gulbarga District of Karnataka State.

"Later, he seems to have moved south towards Anegundi (Hampi) and passed away there in 1388 There is reason to believe that his mortal remains were laid to rest facing the tomb of Padmanabha Tirtha himself, on the island, which later came to be known as Navabrindavana, on the *Tungabhadra* river The tomb facing Padmanabha Tirtha's bears on its front two figures carved on it, one of an ascetic in standing position holding a *danda* and a *Kamandalu* in his hands flanked by the figure of a crossbelted soldier with a drawn sword held in the left hand, the right fore finger pointing to the ascetic. These figures are obviously intended to record and commemorate the earlier and later phases of life of the prince Jayatirtha who renounced family life and a Military career and became a Paramahamsa" [*Philosophy of Sri Madhvacarya*, Motilal

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Banarsidass, Delhi Revised edition, 1986, *Biographical Note*. pp xviii-xix]

This is just to show that OBJECTIVE RESEARCH should not stop. Nobody should be carried away by the opinions of or conclusions arrived at by scholars, however great and renowned they may be. Hence, when the great and reputed Dasgupta remarked that the work *'Sri Sumadhva Vijaya'* of Narayana Panditacarya is 'legendary and semi-mythical', one should take it as his individual opinion and not a conclusion based on valid evidences Similar is his remark 'We have no authentic information about the life of Madhva'

Indian tradition has accepted N P.'s S M. as a biography of M. What is a biography then, according to Indian thinking? Prof. G. V Nadgouda has the right answer "Biography is primarily concerned with the career and character of a person. It is not merely a compilation of the deeds of the hero but a truthful transmission of a great personality A successful biographer has to face two challenging problems. One the 'ethical' and the other 'aesthetic'

"Pure biography is a truthful record of events The biographer owes his allegiance to truth however difficult it may be to arrive at it. But it must not be lost sight of that it is a work of art too. The artist has his own point of view, his own vision and his own style. He has to retain his freedom of spirit. It is this personal interpretation that makes biography a work of art, a thing of beauty and a thing of delight. It is not merely hotch - potch of chronical events but involves rigorous selection and beautiful presentation

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"But the biographer is 'an artist on oath' He must not take liberties with the material on hand and insert his own conjectures like a novelist. His imagination must be curbed by hard facts. He has a 'conscience' and has to approach his subject in a truthful manner It is also not his business to be complimentary but to lay bare the facts as they are, however uncomplimentary they may be He has to express his vision within the limited bounds without sacrificing truth at the altar of beauty

"Viewed in this light, Sumadhwa Vijaya is an authentic biography of Acharya Madhwa ...." [*Sumadhwavijaya of Narayan Panditacharya* (Ed) Text with English Rendering, Anandtirtha Pratishtana, Bangalore, 199l *M Vij* General Introduction, pp. XII-XIII.]

Now coming to the importance of M's biography *'Sri Sumadhva Vijaya'* one must note that it should be studied together with the author's gloss on it called *Bhāvaprakāśikā* which is estimated as below by Dr B. N K Sharma: "The object of this short gloss on the *M Vij* is to elucidate the obscure referrences and passages in the original and provide historical notes and comments, where necessary to identify the names of places and persons belonging to S. Kanara, appearing in their Sanskritised form (from the original Tulu), in the *M. Vij*. This gloss is, thus, of immense value for a historical appreciation of those incidents in the life of Madhva, whose scenes have been laid exclusively in the Tulu country. It also helps to throw light on the correct name or identity of certain persons also referred to by other epithets and sobriquets (e g Cola-ja: Padmatirtha

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and Dvipı Puri: Pundarika Puri). With this gloss we can easily reconstruct, fairly accurately, the movements of Madhva, within the Tulu country.

"As already mentioned, there are references in this gloss to another metrical biography, or may be to more than one such earlier work, on the life of Madhva. That they are different from the *Aṇumadhvavıjaya* is obvious. We are unable to say anything more about these earlier 'Lives of Madhva'. The gloss adds considerably to our knowledge of the incidents ın the life of Madhva, briefly alluded to in the *M Vij*.

" The author assures us in the Epilogue, that he has made a conscientious attempt to record all details as accurately as possible. He makesit more or less clear that he was not an eye - witness to *many* of the events narrated by him. This may show that he must have been too young to have a clear personal recollection of his early contacts with Madhva, if not that he had never seen him, in his life. The former hypothesis seems probable in view of certain other hints ın his work (xii. 34) and seeing he was the youngest of the three sons of Trivikrama. His main sources are the earlıer biographies cited by him, his own father and certain other eye-witnesses mentioned by hım (Epilogue, verses 6-8)" [*A History of Dvaita School of Vedanta and its Literature* Vol. I pp. 287-8].

Hence S. M. should be read with the *Bhāvaprakāśikā*. How was S. M. composed ? N. P. states in his gloss: "Many did see M 's deeds; but due to divine will some were forgotten. Some were remembered;

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but all the remembered ones could not be heard by me. Among those heard some deeds were not described considering them to be divine secrets. Some more were not included in the poem due to the fear of making the biography to lengthy. Many deeds which were described by single persons were not included. Many told incidents as definitely witnessed by them. When there were accounts opposed to each other, the stronger was accepted as valid Nothing has been brought in the poem out of poetic fancy or to extol the hero; nor has anything been described due to poet's sweet will. Hence, none should doubt the authenticity of the biographical sketch of M given in *S M"*

This is a honest confession of N. P , the briographer of great M. In the poem itself we come across a mention of M.'s disciples describing his deeds. E.g.

X. 2 "A certain disciple of Sri Purnaprajna mentioned to the host of virtuous persons possessed of curiosity the word associated with the praise of Sri Madhva and (his) virtuous deeds like a poem (such as the Naisadha) dealing with the praise of the hero (Nala) and having different metres (such as sardulavikridita, arya, totaka, prthvi and others.)

3. "Even by (the gauge of) duration of the life of gods all of us cannot indeed describe fully the wonderful deeds of Sri Madhva in the worlds Though difficult, a little will be described (by me) to the people desirous of hearing.

XVI. 49 "It is not that this varied story pertaining to Sri Madhva and which is respectable among the stories of those

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having holy fame was narrated thus only by a brahmin (-disciple) of the acarya. This story narrated directly even by the best of gods was sung by the gandharvas in the assembly of the gods for the pleasure of those gods." [English Rendering by D. R. Vasudeva Rau].

This shows that there were some accounts composed by M's disciples describing his extra-ordinary deeds and other incidents connected with his life It is also true that N P. quotes some such versesin his *Bhavaprakasika*. (E. g V 8, 46, 48; VI. 15, 33, VII. 40; IX. 7; X. 7, 21, 22, 24, 49, 50, 52, 53; XI. 1; XII 43, 51, 53, XIII. 2) Besides, there are accounts connected with M.'s life in N.P.'s other two works viz. *Manimanjari* and Anu *Madhva Vijaya* Hence all these four works should be taken as one unit serving as the source of M.'s biography.

Regarding the estimate of *S M* it is better to know what its author has to state N. P. in his *Manimañjari* proclaims·

"Śrīmadhvo Vijayī ca Madhvavijayo Nārāyaṇa prodbhavaḥ" It means. "Victorious indeed are both Śrī Madhvācārya and *Śrī Sumadhvavijaya*. Both have origin in Nārāyaṇa. That is, Śrī Madhvācārya descended to this mortal world due to Lord Nārāyaṇa's command; and *Śrī Sumadhvavijaya* was composed by Nārāyaṇa Paṇḍitacārya."

Secondly, the number of commentaries on *S M*. speaks of its popularity and also the high respect earned by it. Besides the poet's own commentary named *Bhāvaprakāśikā*, four more are well-

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known. They are:

1) *Padārthadīpikā* of Vedāṅgatīrtha;

2) *Padārthadīpikodbodhikā* of Viśvapatitīrtha

3) *Mandopakāriṇī* of Chalari Nṛsimhācārya's disciple Śeṣācārya.

4) *Padārthaprakāśikā* of Lakṣmīnṛsimhasūri's son Ānandatīrthācārya.

Further, the tradition says that there were three more commentaries written by Chalari Narasimhacarya, Mudgala Anandatirthacarya and Lingeri Vyasacarya. But these are not extant.

Regarding the significance of commentaries on *S M.* Dr. B N. K. Sharma observes, under the title 'Commentaries on Madhvavijaya'.-

"The BHAVAPRAKASIKA of Narayan Pandita is more a textural and historical note on the original than a regular commentary on the verses. As the work soon received universal acceptance among the followers of Madhva as the most valuable hagiological work of their system and the most complete and authentic account of the life and doings of the Founder of their system and his immediate disciples and followers, it came to be regarded as an inspired Oracle of Sri Madhva himself and has gained a unique place in the regard and affection of entire Madhva community. These factors apart from its undoubted literary excellence, have brought into existence a number of elaborate commentaries on it by later day scholars At least five such commentaries are known to us. The fact that two of these commentaries are from famous Ascetics of the Asthamathas of Udipi like Sri Vedanga Tirtha (circa 1450) of the Sode Mutt and Sri

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Visvapathi Tirtha (Circa 1600 A. D) of the Pejavar Mutt, is in itself a tribute to the greatness of the original and the regard in which its author though a Grahasta, had been heldeven by the ascetics who deemed it a duty and an honor to comment on his work, while others have quoted from it in their works.

"Among other commentaries known may be mentioned those of (3) Lingeri Vyasacharya. (circa 1640 A.D.) and (4) Anandatirtha son of Lakshminarasimha Suri (circa 1700 A. D.) and presumably a nephew of the celebrated Raghavendra Svami and (5) Chalari Seshacharya (c. 1700) ...." [*Sri Symadhvavijaya*, with the commentary of Visvapati Tirtha, published by Sri Pejavar Mutt Udipi, 1951, *Introduction*, pp. 24-25.]

Modern scholars have also commended the merits of *S M* The following opinions can be read with interest:-

C. M. Padmanabhachar observes:

"As to the sources from which materials can be gathered for a "Life" of Sri Madhva, it has to be remembered that Sriman Madhva Vijaya by Narayana Panditthacharya is almost the solitary fountain of information on the subject. It is very probable that a biographical sketch of Sri Madhva was composed in his own time. Some one of his learned disciples seems to have kept a diary of his tours, and sketched his doings from time to time, recording all the important events of his life. These biographical sketches are not extant now. The only authoritative biography extant is the well-known Madhva Vijaya written by Pandit Narayanacharya. This Pandit is almost a

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contemporary of Sri Madhva, for, his father Trivikrama Pandithacharya was a convert of Sri Madhva, who, having conducted a memorable controversy with the Master and become convinced, sought *chelaship* under him. This event was towards the latter part of Sri Madhva's career. Pandit Narayanacharya might have been with his father in this eventful time. His junior paternal uncle, Sankarachar by name, had been Sri Madhva's Librarian for some time even . before. This Library was stolen by enemies about this time, and it caused great sensation and stir. Hence if Pandit Narayana was of mature years, he should certainly have known all about the Library theft and his father Trivikrama's controversy. ... Making some allowance for poetic fancies, the account contained in Madhva Vijia is fairly full and authentic." [*Life and Teachings of Sri Madhvacharyar*, M/s. C. A. Pattabhiraman and C.A P. Vittal, Bombay, 1983, pp. 21-2]

Dr. B. N. K. Sharma remarks:-

"The life and achievements of Madhva are narrated here in this Kavya *(Madhva- Vijaya)* of 16 cantos ' It is the *earliest extant* biography of Madhva, tho' not the earliest ever composed. ... The account is, in the main, fairly full, reliable and accurate, even as regards details. Tho' the theme is religious and hagiological, the author has managed to infuse a genuine poetic feeling into his work and it stands as one of the leading Kavyas in Dvaita Literature and as a good specimen of a Mahakavya in Sanskrit. Despite his religions outlook, the author was a poet of merit and the son of a gifted poet. Even as a

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piece of Kavya, it stands on a much higher level than similar "Vijayas" in the field like the *Samkaravijayas* of Anandagiri and Madhavacarya. As Madhva and his biographer were not far removed in time from each other, the work is able to achieve a far greater measure of historical accuracy and wealth of contemporary details, than was possible for the authors of Samkara's biographies, who were removed from their subject by more than five to six centuries" [*A History of Dvaita School of Vedanta And Its Literature* Vol. I Bookseller's Publishing Co. Bombay 1960 pp. 286-7]

In the words of Prof. K. T. Pandurangi:-

"Sri Madhavijaya is a sacred text for the followers of Madhva Philosophy. It is a unique Sanskrita Mahakavya for many reasons. It is an authentic biography of the founder of a system of philosophy. It is a historical poem giving a picture of the socio-cultural situation in India during 13th and 14th centuries. It is a philosophical poem giving a lucid account of the tenent of Dvaita philosophy It is a fine sanskrita Mahakavya exhibiting the excellences of a classical Sanskrit poem. A rading of this poem gives the joy of reading a fine poem as well as the joy of assimilating the high tenets of philosophy and religion The description of an imposing personality of a great spiritual leader given here with admiration and devotion, makes a deep impact on the readers.

"Sri Narayana Pandita, the author of this poem, has planned his poem very carefully. His intention is not merely to give the biographical details of Sri Madhvacharya but also to portray him as a reviver of Vedic religion and philosophy with strong theistic

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foundation. Sri Madhva himself had boldly declared that he is a messenger of God. It is on this basis that the life of Sri Madhva is detineated here. Therefore, in addition to biographical details, the poet gives a brief account of the previous incarnations of the messenger, his miraculous deeds all along, his extensive tour of the country, his visit to Badari and meeting Sri Vedavyasa and Narayana, going to the regions not accessible to ordinary human beings, his debates with several scholars and their conversion to the revived faith, and a detailed account of his work and doctrine. His establishing a Krishna temple at Udupi, ordaining eight Sannyasins to worship the idol, his ordaining other Sannyasins to propagate his philosophy and several other details are also given. It the midst of all this, a fine portrait of the personally handsome, strong and spiritually inspring personality of Sri Madhvacharya is given all along the poem with a beautiful poetic touch. It is a poem that deals with only a mission, and builds admiration and followers for its mission. The poet's admiration for this personality and this mission is so deeprooted that he loses no occasion to describe it. His description is spontaneous. It is not poetically labooured. This makes this poem all the more appeatting," [*Narayana Panditacarya's Sri Madhva Vijaya* Ed. D. R. Vasudeva Rao, Srimadanandatirtha Publications, Visakhapatnam, 1983 Introduction, pp.ii-iii.]

Prof. P. Nagaraja Rao appreciates:-

"The Sumadhva Vijaya is the authentic and complete biography of Sri Madhva by Narayana Panditacarya, the third son

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of Trivikrama Panditacarya. The biography is at once all three in one: great literature, sound philosophy and inspiring religion. This is the one unchallenged contemporary historical account of the Master culled from all available source materials for his life. It is a part of Madhva sampradaya to recite a chapter or two of the biography as a part of the daily ablutions one performs. The Vayu Stuti too is one such recital.

"The biography is not a formal recounting of the incidents of the Master's life. It is remarkable for its multiple excellences. It is authentic in its truth-value, substantial in its comprehension and bulk, a remarkable unitary Kavya, sublime in its theme, vivid and fluent as a narrative, inspiring as great poetry and full of illuminating insights. The biography interprets and narrates the leading incidents of the Master's life and expounds the contents and wisdom of the Master's 37 works. The father and the son Trivikrama Pandita and Narayana Pandita have placed the followers of Sri Madhva under a magnificient, deep spiritual debt by their works - the Vayu Stuti and the Sumadhva Vijaya respectively." [*Ibid.* Appreciation. pp xxxiii-xxxiv].

In 1962, Dr. B N. K. Sharma in his *A History of Dvaita School of Vedanta and its Literature* wrote regarding *S M.* "The work deserves to be translated into English for the sake of the valuable historical materials in it." (p. 286). Fortunately, now two English translations of *S M.* have been published, one by D. R. Vasudeva Rau and another by Prof G. V. Nadgouda. It is pertinent to note their opinions regarding the worth of *S M.*

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D. R. Vasudeva Rau opines:

"The Sumadhva Vijaya of Narayana Panditacarya is the only one full-fledged biography of Sri Madhva (1238 - 1317) who revolutionalised philosophical thinking in India by his sound and irrefutible logic. From a study of the Bhavaprakasika, a gloss on the Sumadhva Vijaya by the poet himself we understand that there was an earlier metrical work on the life of the Acarya. According to the late C. M. Padmanabhachar, "It is very probable that a biographical sketch of Sri Madhva was composed in his own time. Someone of his learned disciples seems to have kept a diary of his tours and sketched his doings from time to time recording all the important events of his life.

"It is indeed our good fortune that Narayana Panditacarya was almost a contemporary of Sri Madhva. He seems to have been present when the disputation took place between his father Trivikrama Pandita and Sri Madhva. He has made mention of this historic debate which prompted his father to turn over a new leaf by embracing the Dvaita Philosophy and thereby Trivikrama did a great service especially by his commentary known as Tattva-pradipa on the Sutra-bhasya of the Acarya .....

"The Sumadhva Vijaya which consists of sixteen cantos and 1008 verses is a carefully planned work which, while narrating the life-history of an eminent Acarya who blazed a new trail in the history of Indian Philosophy, gives us an idea of the socio - political life of the country in that period. In the course of his narration the poet has touched upon many epoch-making eventins in the life of our Acarya. The avatars of Sri Vayu culminating in the appearance of Sri Madhva on the philosophical scene, Sri Madhva's

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boyhood, his ordination, conquest of the pundits in the south, trip to the north, visit to the sacred Badari, meeting with Lord Narayana, second visit to Badari, his superhuman adventures on the way, the fruit of study of the Sutrabhasya of Sri Madhva, the conference of the mayavadis to stem the tide of Sri Madhva's philosophy and their sorrowful defeats, royal patronage of king Jayasimha, emergence of Trivikrama Pandita on the as scene the doughty champion of Advaita, the Acarya's daily of worship, his scholarly routine discourse and the historic debate with the mighty Trivikrama Pandita who, in the end, became a convert to the new faith, the collection of disciples, the superhuman deeds of the Acarya and his sudden disappearance while expounding the Aitareyopanisad are all recounted in order with devotion and fervour in this great work.

"It must be noted that this work is at once Mahakavya and sastra The poet has not only displayed his literary skill in the composition of a Mahakavya by the employment of a variety of alamkaras, vrttas and yamakas but has also recorded the essential features of the Dvaita philosophy as expounded by the Acarya from time to time and especially in the fifteenth canto which elaborately sets forth the purvapaksas of others and the Acarya's Siddhanta thereon." [*Op cit.* Preface, xxi-xxvi].

Prof. G. V. Nadgouda in the 'General Introduction' to his *'Sumadhwaijaya of Narayan Panditacharya'* (Text with English rendering) writes *inter alia*:

"Sumadhwa Vijaya is an authentic biography of Acharya Madhwa. It is not merely a hagiological work but it is an artistic one. It is the first available full fledged biography of a great personality that opened a new

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chapter in the history of world philsophy. It is the great story of a great soul - the Jivottama, the prime reflection of the supreme Lord. Narayana Panditacharya had to do enough spade-work and take sufficient pains. C. M. Padmanabhachar is of the opinion that a biographical sketch of Madhwacharya might have been composed is his own time depending upon the diaries and notes maintained by his learned disciples Narayana Panditacharya, almost a contemporary of Acharya Madhwa, had the good fortune to attend the historic debate between his father Trivikramacharya and Anandatirtha at Vishnumangala temple and witness the triumph of the Acharya and the welcome surrender of his father In Bhavaprakashika, his own gloss on Sumadhwa Vijaya, he assures that being vowed to truth, he has meticulously collected the details of the Acharya's life from various reliable sources and selected with a searching when confronted with conflicting material and heard other details from many honest mouths who had the good luck to see and enjoy the Acharya's exploits. Nevertheless Narayana Panditacharya's work of art bears his own stamp. It is sauced withhis devotion for the Acharya, Lord Vedavyasa, and Lord Narayana. He is copious in his glowing tributes to the Guru and the God. He foregoes no chance to depict their glories. He has coined as many as three hundred and seventeen synonyms to describe Madhwmacharya. ...

"It is not mere idolatry but a spontaneous expression of his overwhelming devotion. It is a poetic biography of Anandatirtha who scintillated on the philosophic firmament and brought about revivIscence of vedic learning by an artist vowed to truth, keeping close to the tested records" [*Op cit.* pp. XIII - XIV.]

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Hence, there is every need to make a new and comprehensive study of N. P.'s *S M.* which is a biography of the celebrated M. In this direction, an attempt has been made in this thesis. Thus, this thesis is a substantial contribution to the existing literature on Dvaita Vedanta, a major system of Indian Philosophy.

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Chapter I

Life, Works and Date of Nārāyaṇa Paṇḍita

Nārāyaṇa Paṇḍita (N P) is the author of *S M* He is the son of Trivikrama Paṇḍita whom M had converted into Mādhvaism after defeating in arguments for two weeks in the open assembly of scholars

The first mention of Trivikrama Paṇḍita is made in the 13th canto of the poem M was travelling in Kabenādu, the state of the Kumbla ruler, Jayasiṁha He camped at the Madanādhipa-temple at Madhur which is about 8 Kms away from Kumbla From there, in a procession of surpassing grandeur in which the ruler himself took part, M was taken to Viṣṇumaṅgala which is a temple nearby The crowd had gathered from about twenty-five surrounding villages In the Maṇṭapam (hall) M addressed the large assembly consisting of many scholars by way of expounding the verses of the *Bhāgavata* which were read out by one of his disciples viz Hṛṣīkeśatīrtha.

Here in the congregation, Trivikrama made his first appearance The family history of Trivikrama Paṇḍita is mentioned briefly by the poet which itself is his own family history It is better to explain the history in the words of C M Padmanabhācārya thus [1]

"There sat in this congregation, a Paṇḍit, Trivikramāchārya by name, whose erudition surpassed that of all the other pandits He was a noteworthy

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personage whose scholarship had been the subject of universal praise He had heard of Śrī Madhva and had come to test his worth

"The personal history of Paṇḍit Trivikrama may be told in a few words He was the son of Paṇḍit Subrahmaṇya of Likuca lineage and Angeerasa gotra He lived in the neighbourhood of Vishnumangalam in a house known as 'Kāvumutt' a few miles from Kasargod

"Son Trivikrama was a born genius who is said to have lisped in numbers, for, the numbers came A careful course of education brought out all the latent powers of the prodigy, so that, when he took to the study of Vedānta, he was already an author of renown, having composed a very fine poem "Usāharaṇa" and was a remarkable grammarian and a respected logician He studied the huge literature of Śaṅkara's Advaita (commonly spoken of as one and a quarter lacs of granthas- a grantha being thirty-two letters) so thoroughly that he knew it all by heart

"Paṇḍit Subrahmaṇya had however a latent doubt that salvation was hard to attain by Advaitic methods This doubt was one of the legacies he transmitted to his son while imparting the secrets of Vedānta. But it remained buried very deep in the heart To all appearance, Panḍit Trivikrama was a famous exponent of Śaṅkara's school whose profound learning put everybody to shame By his side, even Bhānu the great Prābhākara, was deemed but a pigmy in knowledge "

It will be known from the verses in the poem that -

1 The family of the poet Subrahmaṇya Paṇḍita, the grand-father of the poet, Trivikrama Panḍita, the father of the poet, and the poet himself had made the family to be renowned as the family of poet-cum-philosophers The gotra was 'Aṅgīrasa' and the family was Likuca which was known as 'Pejattāya' family in local language [2]

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2 The wife of Subrahmaṇya Paṇḍita worshipped Kṛṣna and Śiva (Hari-Hara) to beget a child as no issue of her did live for long Because of her dedication, she did get a son who later became a famous poet He was born by the blessings of Hari-Hara [3]

3 The name of the child was Trivikrama meaning thereby a scholar in the Vedas, the Vedānta and the poetry [4]

4 Trivikrama was an inborn poet He had distinction of composing faultless poetry He had that lustre of a poet from his birth itself like the rising sun [5] There is a story that he had composed a verse during his early childhood when a Bauddhabhikshu had demanded alms [6]

5 Trivikrama Paṇḍita after becoming a scholar composed a delightful poem by name *Uṣāharaṇa* [7]

6 He had defeated the great scholars like Bhānupaṇḍita of the Prābhākara sect, though he was following Advaitism, he himself was not fully satisfied with it

7 In addition to the above, his father Subrahmanya Pandita had once advised him not to meditate on attributeless Brahman as only meditation of Krsna, rich with auspicious attributes would bring salvation [8]

8 This Trivikrama Paṇḍita, though was inevitably following Advaitism, was approached by the Māyāvādins to challenge M who had then come to Viṣnumaṅgala. Trivikrama also listened to M 's discourses and acknowledged his real knowledge It was an opportunity for Trivikrama to get rid of his own ignorance [9]

9 Trivikrama argued with M for fifteen days and finally accepted defeat [10]

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10 Now coming to the particulars of Trivikrama Paṇḍita and N P the details are as below

In the Bhāvaprakāśikā itself, N P has mentioned about his family Trivikrama had three sons of which N P was the youngest [11]

There is a mention of three persons of Likuca family accepted as 'disciples' by M.[12] Two were with the name Śaṅkara, the third was Trivikrama [13] Hence among these three disciples, one was Trivikrama, the other was his younger brother with the name Śaṅkara and the third one was from the same Likuca family having the same name Śaṅkara [14] Also there is a mention of one more person from Likuca family who had taken to asceticism under Acyutaprekṣa [15] This makes clear that the family of N P was renowned for scholarship, asceticism and poetic ability

The works of Trivikrama Paṇḍita

1 *Uṣāharana*

It is a poem in nine cantos The subject of the poem is the popular love story of Uṣā and Aniruddha

2.*Tattvapradīpa*

A gloss on M 's *Brahmasūtrabhāsya* 5000 granthas

3 *Viṣṇustuti*

Thirty-two verses composed in Sragdharā metre

4 *Vāyustuti*

Thirty - nine verses in Sragdharā metre, praising three incarnations of God Vāyu as Hanumān, Bhīma and M

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Works of Nārāyaṇa Paṇḍita

1. *Tattvamañjarī*

Probably a commentary on M 's *Viṣṇutattvavinirṇaya*

2 *Pramāṇalakṣaṇa-ṭippaṇī*

It is said that N P had written such a work, but no manuscript seems to be available

3 *Nayacandrikā*

A commentary on M 's *Anuvyākhyāna* - 2750 granthas

4 *Bhāvaprakāśika*

It is a gloss on the *S M* of the same author

5 *Yamaka-bhārata-ṭīkā*

A commentary on M 's Yamakabhārata - not traceable

6 *Kṛṣṇāmṛta-mahārṇava-ṭīkā*

A commentary on M 's *Kṛṣṇāmṛta-mahārnava* This is also not traceable

7 *Saṅgraharāmāyana*

A poem narrating the story of the *Rāmāyaṇa* in six cantos

8 Śrī Sumadhvavijaya (S M)

It is a mahākāvya in sixteen cantos and 1008 verses It is the biography of M

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9 *Aṇumadvavıjaya*

This is known as Prameyanavamālikā It narrates briefly in 32 verses the contents of S M

10 *Maṇımañjarī*

It is a poem in eight cantos It contains the history of Vaiṣnavism prior to M It deals with the story of Lord Rāma, Lord Kṛṣna, Buddha, Śaṅkara and Maṇḍanamiśra

11 *Śubhodaya*

It is a poem in five cantos with innumerable vargas(groups) Each group contains 10 verses Every group has a separate metre The title means 'Rising of the good' The rising is nothing but getting salvation by giving up the quality of rebirth of Ātman

12 *Pārıjātaharana*

It is a poem in three cantos, dealing with the incident of Lord Kṛsna's bringing down the *Pārıjāta*-tree at the request of Satyabhāmā

13. *Yoga-dīpikā*

It has 730 granthas The chapters are known as *patalas* There are ten *patalas* It deals with *Dīkṣā, Ekādaśī* and other rituals

14. *Śiva-stuti*

It is a praise of god Śiva in 13 verses

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MINOR WORKS

15. *Aṇu-vāyu-stuti*

16 *Laghu-tāratamya-stotra*

17 *Nṛsimha-stuti*

18 *Tithi-traya-nirṇaya*

19 *Aṁśāṁśī-nirṇaya*

20 *Bhāvadīpa*

21 *Mithyātvānumānakhaṇḍana-ṭikā*

22 *Anubhāsyaṭīkā*

23 *Madhvāmṛta-mahārṇava*

24 *Rāmagītyaṣṭaka*

25. *Dāśarathyaṣṭaka*

26 *Krsṇāmalastotra*

27 *Mahālakṣmī-stuti*

28 *Madhva-kavaca*

29. *Dhyānaprakriyā*

30 *Haristuti-Vāyustuti*

31 *Yamaka stotra*

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Trivikrma Paṇḍita had a daughter by name Kalyāṇī Devi She is said to have composed two poems, 1) *Laghuvāyustuti* and 2) *Laghutāratamyastotra* Prabhanjana Vyasanakere in his edition of S M , published by Akhila Bharata Madhva Mahamandala, Bangalore, mentions that Kalyāṇi Devi was the incarnation of Bhāratī Devi He says that the details have been mentioned in M 's *Mahābhārata-tātparya-nirnaya* [16] He also says that she was known as Candra as per *Brahmakāṇḍa* of the *Garuḍapurāna* Whatever may be the truth in the contention above, there is no doubt that the family of N P was a family of scholars, poets, philosophers and ascetics

There is a mention of a Śaṅkarācārya, the younger brother of Trivikrama Paṇḍita i e the paternal uncle of N P who was the Librarian of M The thirst for knowledge had prompted Trivikrama to read secretly and digest the books which were in the custody of this Śaṅkarācārya who was helping him in the same [17]

This Śaṅkarācārya did compose a gloss on *Anuvyākhyāna* which is known as *Saṁbandhadīpikā*

Now coming to the life of the poet, he was an orthodox brahmin having his residence at Kāvumaṭh, near Kasargod Now also we can witness the temple where M was taken in procession and the place where Trivikrama debated with M.

With the interest of knowing more about the poet, I had been to Kāvumath But to my surprise, I could not find anything to enthuse me to go deep into the matter No doubt there is an old big house which was said to have been the house of N P I came across a middle aged man whose surname or family name is said to be Bhattitti He is staying with his family I did ask him questions about his lineage from Paṇḍit's family He was totally ignorant He said some years back some people from Uḍupi had come and told him about his lineage from N P 's family and took some old books which were

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in the house He did show me the Lakṣmī- Nārāyaṇa's icon which had been said to have been given to Trivikrama Paṇḍita by M When asked about what type of religious practices they are following, he said that there was no particular practice He also said that his family is used to wear Śrīgandha, Gopicandana and even Vibhūti But his present allegiance is to Yedanir Math in Kerala Mostly, after some generations, the Vaiṣṇava hold on the family might have got diluted to make it become influenced by Yedanir Math

But the family has some property and two temples for which pujas are being performed However because of some family-disputes, only one temple of Śiva is under their supervision

There are two Samādhis, one adjacent to the house and the other is little far off They are said to be the Samādhis of Trivikrama Paṇḍita and of N P But the person could not identify as to which belonged to whom Also in front of the house there is a memorial established in memory of the victory of M

Now we cannot say whether the present family residing there at Kavu Maṭh is having a direct lineage

Date of Nārāyaṇa Paṇḍita

Trivikrama Paṇḍita was a contemporary of M Both when faced each other in historic encounter must have been of middle age Elsewhere , the date of M. has been arrived at as 1230-1317 A.D N P might not have been witness to the encounter or he might have been one in the assembly too young to know about the same Had he witnessed the encounter with all knowledge of what had been going around him, he would have certainly brought out this incident vividly in the poem As there is no mention of the same, we may presume that N P was not at all born at that time However, it may be presumed that he had seen M in flesh and blood He can be conveniently presumed to be a junior contemporary of M.

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Hence when M disappeared from this world say in 1317 A D , N P may have been in his teens Having composed summary poems and written such a huge volume of literature, he must have lived for a sufficiently long time

With all this in the background, the date of N P may have been between 1295-1370 A D as mentioned by Shri Vyasanakere Prabhanjanacārya in his edition of S M We have no proof to dispute the date nor any other independent proof to prove any other alternative date

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Chapter II

THE SUMMARY OF THE S.M.

CANTO 1

THREE INCARNATIONS OF WIND-GOD

The great poet-cum-philosopher Nārāyana Pandita (N.P.), with the holy intention of exposing the great deeds and philosophy of Madhvācārya (M.) to the world at large composed this *Mahākāvya* of sixteen cantos. The first canto describes in detail, the previous incarnations of Vāyudeva viz, Hanumān and Bhīma, of whom M is the third incarnation. The first canto can be classified into four parts. The first part is the invocation of the tutelary deity and the religious preceptors of the poet The second part is earmarked for the exemplary auspicious qualities of Hanumān The third one depicts Bhīmasena with full reverence and admiration. The fourth part of the canto explains the background prevalent at the time of M.'s taking birth which necessitated Vāyudeva to incarnate on the earth as M. to dispel the darkness of the ignorance by removing the confusion from the minds of the people created due to the propagation of wrong theories and philosophies by misinterpreting the scriptures.

In the first part, there are four verses in the form of Benediction.[1] The poet salutes at the outset, Lord Nārāyaṇa, the abode of all auspicious qualities. Also

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he invokes goddess Lakṣmī (Sri) and Vāyudeva. Then he offers respects to God Kṛṣṇa and Vāyudeva by salutıng them. He then prays for the blessıngs of M by describing his unblemished fame. Lastly, the poet salutes Trıvıkrama Paṇḍıta who was the father as well as the preceptor of the poet. While taking the resolution in the second part to explain the holy deeḍs of Vāyudeva in three dıfferent incarnations, the poet puts before us the subject-matter of the poem. He humbly submits that the aim and the purpose of his venturing to describe the incarnations of Vāyudeva which are inexplicable even to the gods was to get firm devotion to Lord Nārāyaṇa and blessıngs of good people besıdes to enable to purify their mınds.[2]

The poet politely begs pardon of the good-hearted scholars for the mistakes or the errors that might have crept ınto either the matter or descrıptıon of the sequence of the deeds of Vāyudeva or Mukhya Prāṇa. The poet begıns wıth the glory of Hanumān, the first ıncarnatıon of Mukhya Prāṇa The details and description take us back to the era of king Daśaratha of Ayodhya.

The gods prayed Mukhya Prāṇa to take birth on the earth for the good of the universe. Lord Nārāyaṇa also ordered him to get himself incarnated on the earth knowing the gravity and necessity of the demands from the gods. While Lord Nārāyaṇa incarnated as Rāma, the eldest son of king Daśaratha ın queen Kauśalyā, Mukhya Prāṇa took bırth as Hanumān being the eldest son of monkey-couple named Kesarı and Añjanadevī. Here the birth of Hanumān to the monkey-couple ıs an anecdote by itself. He was born by the sheer touch of Mukhya Prāṇa in Añjanadevī. Hanumān was an ocean of all ideal qualıties.[3] He did venture-some and miraculous deeds. He befriended Sugrīva, the leader of the monkeys. He met the Lord-ıncarnate, Rāma at Ṛṣyamuka

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and was blessed with His auspicious company and friendship. Obeying the orders of Rāma, Hanumān went in search of Sītā who had been kidnapped by Rāvaṇa. Because of his valour and determination Hanumān could cross over the ocean to find out the whereabouts of Sītā. He took to her, the ring given by Rāma to be handed over to her. He even carried with him the confidential matters to be communicated to her. He consoled her with sweet words He burnt down the city of Laṅkā with the fire set to his tail by demons. The flesh-eating demons were killed enmasse and he returned to Rāma after completing the assignment given to him.

The poet admirably calls him an Adhvaryu in the Yajña (sacrifice) of the form of the great battle.[4] The deeds like bringing Sañjīvini-mountain to the battle-field, were as effortless for him as bringing a flower. He followed Rama to Ayodhya and served Him for long. The selflessness of Hanumān is depicted in an incident that happened during the coronation ceremony of Rāma at Ayodhya. When Rāma asked Sītā to present her garland of jewels to the most affectionate one, she presented it to Hanumān with blessings while Rāma gave the rulership of Satyaloka. A celibate, selfless Hanuman renounced all worldly objects and pleasures though he was capable of getting them. He asked for only devotion to the lotus-feet of the Lord.[5] Rāma offered himself to Hanumān while leaving the earth after completing His mission on the earth. The poet says that Hanumān is still in Kimpuruṣa-khaṇḍa drinking and tasting the nectar of the story of Rāma.

The third part of the canto describes the second incarnation of Mukhya Prāṇa i.e. Bhīma. Kunti, the wife of king Pāṇḍu begot Bhīma as her son for which Mukhya Prāṇa's magic touch was responsible. Kunti, while lifting the child Bhīmasena, accidentaly dropped him on a mountain named Sataśṛṅga. To

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her surprise nothing happened to the child, but the mountain broke into pieces This incident shows that Bhīma had a divine strength to make the mountains disintegrate as a result of the collision with his body while Devendra the king of gods had to use the powerful Vajrāyudha to cut the wings of torturesome mountains.[6]

There are a number of examples to show the strength of Bhima. The killing of lions in Sataśṛṅga-forests during his boyhood games, eating and digesting the poisonous food given by Duryodhana, coming out of the deep pond Pramāṇakoṭa after getting bitten by the most poisonous snakes are some among them. When Bhīma grew up he added to his ventures. He exhibited his unusual strength in the incidents, viz., carrying his brothers and mother on his shoulders out of the burning lac-house, killing Hiḍimbā, the demon of the forest. The killing of Bakāsura, assassination of Jarāsandha and of six hundred and six Kicakas, the valiant deed of conquering and killing Kauravas would be remembered by the good and pious souls. Under the guidance of God Kṛṣṇa and Vedavyāsa, he could perform many benevolent deeds Lastly, he celebrated the coronation ceremony of his grandson Parīkṣita and left for his eternal abode.[7]

The fourth part explains the background of the incarnation of Mukhya Prāṇa as M. The author says that the demons killed by Bhīma in the Dvāpara-age took birth in the Kali-age with the sole intention of avenging against Bhīma in the form of M. Bhīma had killed a demon called "Maṇimān" during his venture of bringing the Saugandhikā flower. Maṇimān took birth as Śaṅkara at Kāladi[8] and remained worshipping Lord Śiva through penance. He was blessed with the boon of becoming gerrulous. Many demons competed with one another to take birth as Māyāvādins. While the poet questions the competence of Śaṅkara to study the Vedas, he calls his philosophy as no different from

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philosophy as no different from the 'Bauddha', calling Māyāvadins as 'Bauddhas in the disguise of Vedantins.'[9] The poet says that the Buddhistic words Asat, Samvṛti and Śūnya were substituted respectively by the words 'Sadasadvivikta', 'Māyā' and 'Nirguṇa' by Śaṅkara. He stole away the true sense from the scriptures to interpret them according to his whims and fancies[10] and created conclusion in the minds of the people and aptly was called 'Śaṅkara'.[11] As the conclusion follows the poet feels pity for a situation wherein the people were in a confused state of mind and were kept in dark and away from the real knowledge of Lord Vāsudeva,the abode of all good qualities. Even good people also started losing sight of Him due to the spread of the philosophy of *Mithyāvāda*, *Nirguṇavāda* and *Abhedavāda* by demons.

This background was ripe for the incarnation of Mukhya Prāṇa for removing the veil of Ajñāna or ignorance and spreading real knowledge.

CANTO II

CHILDHOOD OF MADHVĀCĀRYA

After the great war of Kurukṣetra, age-old values and tradition started deteriorating due to the onset of *Kaliyuga* or the age of Kali. The Vedas and other scriptures like the *Brahmasūtras* were misinterpreted to confuse the people. The Sun of right knowledge was not visible due to the clouds of wrong interpretation of scriptures. Though twenty-one commentaries on the *Brahmasūtras* were available, no commentary was giving the correct interpretation of the Sūtras. Among those commentaries Śaṅkara's was one. That interpretation did the most harm to the Vedic religion as it advocated Brahman to be attributeless.[12] Gods led by Caturmukha Brahmā without any alternative course to mend matters, approached

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Lord Nārāyaṇa and prayed Him to save the world from degeneration of the tradition and all-permeating ignorance and wrong knowledge. It was Kali-age and hence Lord Mahaviṣṇu did not wish to manifest Himself. It was also because Lord Narayana is called *Triyugahūti* as He manifests only in three Yugas viz., Krta, Tretā and Dvāpara. Caturmukha Brahma is also not used to incarnate on earth The Lord at last found a saviour of the world in Mukhya Prāṇa and ordered him to incarnate as M. with the mission to propagate the true Vedic philosophy called *Tattvavāda* [13] Mukhya Prāṇa humbly and politely accepted His order It was exactly the same time that thousands of people had gathered at Rajatapithapura (modern Udupi) for celebrating the auspicious day of Makara Saṅkramaṇa, the day on which the Sun begins his northward journey, the passage into Capricorn. To the surprise of the huge gathering, a dullard was taken possession by Lord Anantāsana, the presiding deity of the village. He climbed up the flag-post, and started dancing on its top. He then called out the gathering in a loud voice to listen to him. Raising his shoulders he announced that a great person would be born shortly for the welfare of the people.[14]

There was a family called Madhyagṛha (mid-house), whose master was called Madhyagṛha Bhaṭṭa at Pajaka near Rajatapithapura. This Madhyagṛha (Madhyageha) Bhaṭṭa was very eminent among the three families of brahmins living at Pajaka, who had taken birth at Sivabelli village Rajatapithapura or Sivabelli was famous because of Anantesvara while Pajaka was renowned for Durgā-temple at the top of the hill Vimanagiri. Pajaka was believed to have received its name because of God Parasurama who made it bear water throughout the year. The qualities and way of life of the couple, Madhyageha Bhaṭṭa and his wife, are narrated in this canto. Madhyageha was highly learned in the scriptures, the *Mahābhārata* and the Purāṇas. He had control over his senses. He had a wife, who was a firm devotee of Lord

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Viṣṇu. Lord Anantāsana was the family deity. Both of them were pious and austere Madhyageha was delivering lectures to the public on the Vedas, the Puraṇas and other religious works, delighting them with his pleasant presentation. He had satisfied himself by explaining the auspicious attributes of Lord Visnu. Still, because of the impact of the *Kaliyuga,* there was a little doubt in him about true knowledge The verbose proclamation of the attributeless Brahman had, though not much, some effect on his discriminating faculty. The couple had intense desire to have a son, who would be knowing all and would be of good character because a son only can save parents from hell.[15] For about twelve years the couple observed austerities strictly with the fond hope of getting a son because of the firm belief in the kindness on Lord Nārāyaṇa. They purified their mind and body observing pious vows like Kṣīravrata. As a result of their long penance, the Lord at last was kind enough to bless them with a son Mukhya Prāṇa who was under the order of the Lord came down to earth, prostrated before Lord Ananteśvara and went to the house of Madhyageha where his wife had just delivered a male child. Mukhya Prāṇa ousted the life that was in the child's body and entered into it [16]

The gods in heaven beat divine drums, the sound of which was heard even by mortals on earth. Even the people on earth beat drums with joy. Madhyageha who was returning from Anantāsana-temple after worshipping Him heard the auspicious sounds. He was very much pleased to have a son and profusely thanked the Lord for the graceful reward. Madhyageha performed Jātakarma and naming ceremony as per scriptural injunctions. The name given was 'Vāsudeva' which was considered most suitable to the child by his father Even gods approved it as it was most appropriate considering the facts that the child was an incarnation of Asudeva (Mukhya Vāyu) and it was a devotee of Vāsudeva (Lord Viṣṇu) [17]

Five important incidents of Vāsudeva's childhood are described in this canto.

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The first incident is: A brahmin neighbour called Mudıllāya gave a cow to Madhyageha for securing milk for Vāsudeva. This act of generosity dıd not go unrewarded by Mukhya Prāṇa. The same Mudillāya took birth as hıs own son's son (grandson) to whom M. imparted true knowledge of the Lord. The second incident occured when Madhyageha was returning from Anantasana-temple, one day along with child Vāsudeva. Madhyageha had gone to Uḍupi for showing the child to Lord Anantāsana in gratitude for his reward. He prayed for the well-being of the child and returned home in the night. While returning through the dense forest on his way back to the house, one of the persons accompanying Madhyageha and Vāsudeva became suddenly possessed by a ghost and started vomitting blood. The ghost unilaterally declared that it would spare all of them sınce it had become powerless because of the presence of chıld Vāsudeva who was none other than the in carnation of Mukhya Prāṇa.[18]

One day, Vāsudeva's mother left the home on some urgent work, asking her daughter to look after Vāsudeva until her return. The child suddenly started crying loudly and the little girl who was assıgned the duty of looking after him ignorantly gave him 'horsegram' to eat. The mother on her return came to know about the incıdent and worried much antıcipating the bad effects of not-easily-digestible horsegram eaten by the child. But to the surprise of all nothing happened to the chıld. This is the thırd incident.

In another incident Vāsudeva who went up the hill holding the tail of theır bull, without the knowledge of his parents, returned in the evening safely to the utter surprise of his parents who had searched for him the whole day. Another ımportant incident occurred when Vāsudeva had just learnt talkıng and was talking indıstinctly. One day after finishing his play, Vāsudeva came to his father and asked him to have

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meals. Madhyageha told the child that he could not take meals since his creditor, who had financially helped him to purchase a bull, was demanding the money back before taking meals. He then cajoled the child to have meals. The innocent child suddenly gathered handful of tamarind-seeds and offered them to the creditor which was readily accepted by him.[19] After some time when Madhyageha visited his creditor's house to return the debt, the creditor, to the surprise of all declared to have received the amount from the child.

CANTO III

THE BOYHOOD OF M. (VĀSUDEVA)

The boyhood of Vāsudeva has been elaborated in the third canto and is full of incidents which foretell the truth of his greatness. The summary of this canto is the celebration of Brahmopadeśa to Vāsudeva by his father and study of the Vedas by him through a teacher.

Once, Vāsudeva's parents accompanied by him went to attend a marriage of their relative. Perhaps, the wedding-ceremony did not attract Vāsudeva, a would-be Sannyāsin. When all the gathered, including his parents, were lost in the crowd, Vāsudeva left the wedding-house without the knowledge of anyone. So many people on the road asked the child, as to where he wanted to go; but to everyone, the reply was an attractive smile.

He visited Kudavur-temple, prostrated to Lord Nārāyaṇa, wherefrom he went to Talekude (Bannanje) where he worshipped Śrīhari, indweltin Śiva There from he wenttoRajatapithapura and worshipped the deities in the eastern as well

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as western temples. The way in which he prostrated before Śrīhari with devotion and his total surrender to Lord made the onlookers including gods in heaven opine that suchprostrations were more effective than multitude of Aśvamedha and other sacrifices. His salutations were to teach the devoted regarding the mode of salutation.[20]

Here at the wedding-house, Vāsudeva's parents realised the absence of the child. Not only the parents of the child, but the whole village became fear-striken and anxious. On enquiry with some passers-by on the road, the child could be found in the western temple at the Rajatapithapura, prostrating before the deity. Overwhelmed with surprise and joy, Madhyageha asked the child whether he had been accompanied by anyone during his long journey. The child innocently said that the deity of each of the temples he visited, had accompanied him to the next, in chain [21] After prostrating before Lord Anantāsana, the parents took back Vāsudeva to Pājaka

The budding Vāsudeva who was being protected by goddess Durga at Vimanagiri near Pajaka, was taught the alphabets by his father Madhyageha Bhaṭṭa selected an auspicious day and time to begin the teaching of alphabets Here one more incident showing the extra-ordinary intelligence of Vāsudeva occurred. When the father started teaching again the alphabets taught on the previous day, the child objected to writing them once again This pleased the father very much and he started teaching in a secluded place. [22]

The mother accompanied by the son, once went to a nearby village called Nayampalli on an invitation from a relative to attend a celebration in their house-hold There was a priest called Siva, in Nayampalli who used to give discourse on some Puraṇa. Vāsudeva, who was well-versed in Vedas and Puraṇas, and was attentive, raised objections to some of the interpretations of the priest, made during his discourse. The people, who had gathered there knew the scholastic ability of the child and turned

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to him for the correct interpretation. He not only convinced the people that the interpretation of the priest was contrary to that of Vedavyasa and Śuka, but also explained the correct interpretation. He, on his return, explained the incident to his father and got concurrence and laurels.

One day, the father was giving a lecture on Puranas During his discourse he left a word viz., *'Likuca'* without explaining, as in fact he was not knowing its correct meaning. This lapse on his father's part was not liked by Vasudeva, who insisted on explaining the word. At last Vāsudeva himself had to tell the meaning.[23] This incident shows the impartial attitude of Vāsudeva in not sparing anyone, be it his own father, to deviate from correct and full interpretation of religious texts.

The Upanayana of Vāsudeva was celebrated at the appropriate age on an auspicious day. It was nothing but irony that the instructor of the world in the Vedas and scriptures, was given instruction to study the Vedas! Vāsudeva obediently followed the instructions of his father and was doing his religious duties without any lapse on his part.

One miraculous incident is described in this canto. A demon named Maṇimān was troubling the passers-by by biting them to death. The demon was in the form of a serpent having strong venom. The demon could not be subdued by any one. Once the demon tried to pounce upon Vāsudeva, who easily caught hold of him and crushed him to death under his feet.[24]

Though Vāsudeva knew all the Vedas as he was the incarnation of Mukhya Prāṇa, as a formality for having taken birth on the earth, he began his studies in the Vedas under a brahmin called Totantillaya by surname. The boy with his friends used to run, swim, wrestle, weight-lift and play many games. In all the games he used to stand first. He was the strongest of the disciples of Totantillaya performing

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many acts of adventure. The teacher found Vāsudeva mostly engaged in plays and suspected that he was indifferent towards studies. Without knowing that the boy was the incarnation of Mukhya Prana, knowing all the Vedas and arts, the teacher enraged the usual delay in attending the classes by Vāsudeva and also by the indifferent attitude shown by him, asked him the reason therefor. Vāsudeva clearly told his teacher that he was not interested in repetition of the portion already learnt. This statement made the teacher angry and he asked Vāsudeva to recite the lesson he was yet to teach. To the surprise alike of the teacher and the students, Vāsudeva chanted the portion yet to be taught without faultering either in pronunciation or in accent.[25]

The teacher's son was a friend of Vasudeva. One day they had gone to the nearby forest. Suddenly the teacher's son had severe headache, which he used to suffer very often. Vāsudeva blew some air with his mouth into his ears which relieved him from that headache. Not only this, his friend completely got rid of the torturing headache for the rest of his life.[26]

The teacher learnt from Vāsudeva *'Aitareya Upanisad'* which originated from Mahidasa, an incarnation of Viṣṇu in Itaradevi. The study of that Upaniṣad infused in his teacher, the intense devotion for Lord Visnu which paved his way to salvation. It was a rare form of Gurudakṣiṇā offered by Vāsudeva.

CANTO IV

ACCEPTING SANNYĀSA

Vāsudeva had no interest in material pleasures. He had interest only in worshipping the lotus-feet of Lord Viṣṇu. He wanted to expose the misinterpretations of the Vedas and other allied scriptures by Śankara. He thought that Sannyāsa would help him in accomplishing his desire and moreover

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it was natural for a person like Vasudeva to renounce world than to find any interest in it. After praying and saluting Lord Viṣṇu in his house, Vāsudeva went in search of teacher. It was an irony that a preacher of the world went in search of preacher to himself. The boy could find a preacher in Acyutaprekṣa, an ascetic at Sivalli who was pious, pure and sincere. The poet mentions that Acyutaprekṣa, in his previous birth in the Dvāparayuga had got himself purified with the food offered by Draupadi.

Acyutaprekṣa had a preceptor who was a follower of Advaita. But during his last days, he secretly called his obedient disciple Acyutaprekṣa and advised him not to follow the "Advaita-Siddhānta". He expressed firmly that the non-difference of the soul with Brahman is not at all true and no body in the past, including his teacher had experienced it. The propagation by the Māyāvadins that the enlightened soul knowing *"Aham Brahmāsmi"* would feel the non-difference was baseless. Hence Acyutaprekṣa was advised by his preceptor to worship Lord Nārāyaṇa, the Sole solace, to find eternal bliss [27] Acyutaprekṣa after his preceptor's death started worshipping Lord Anantāsana. One day, Lord Anantāsana took possession of a person and declared to Acyta prekṣa that through one of his best disciples, who would approach him in near future, he would know him. At this juncture, Vāsudeva approached Acyutaprekṣa and requested to accept him as his disciple. His parents were taken aback to know that the boy had decided to adopt 'Sannyāsa'. They tried all methods to convince him that he should not accept the ascetic order making them orphans. Finally when all arguments, entreaties and cajolery failed, they fell at his feet after going round him begging to reconsider his decision. Vāsudeva converted this situation in his favour and said that the prostration of his parents had confirmed his decision, as elders could prostrate only before Sannyāsins [28] Madhyageha returned helplessly

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On some other day, knowing that Vāsudeva was in Kuthyadi Math in Kayoor Village on the bank of river Netravati, he went there to try to convince his son again. Vāsudeva did not succumb to any words, which enraged Madhyageha who threatened to observe indefinite fast. The boy too challenged his father to do as he liked, tearing his *Kaupīna* into two. Coming to know that no amount of threatening would have any effect, the father requested the son to recall the scriptures which considered a son's duty towards his parents as foremost. He explained to him how they would be left orphans in case he decided to enter into an ascetic order. Then the duty-conscious Vāsudeva promised his parents not to enter into Sannyāsa till some other responsible person could be assigned the duty of looking after them. To the surprise of all, Madhyageha-couple begot one more son. Some days after, Vāsudeva approached his mother to seek permission for accepting 'Sannyāsa'. When she did not yield easily, Vāsudeva threatened his mother that he would not see her face again if permission was not given This compelled the mother to permit the son to become a 'Sannyāsin.[29]

After sacrificing all the previous deeds at the feet of Lord Viṣṇu and after performing necessary religious rites Vāsudeva became a Sannyasin at the hands of Acyutaprekṣa who gave him the name 'Pūrṇabodha'[30] The auspicious day on which he was given 'the order of an ascetic' was celeberated by people like a festival at Ananteśvara temple. On the day, a serious but sober sage came to the world to save it from misinterpretation of scriptures by monists. Pūrṇabodha was a God-given reward for the penance of Acyutaprekṣa. This was confirmed by an incident. One day, an person possessed by Lord Anantāsana held Pūrṇabodha by his arm, brought him to Acyutaprekṣa and asked him to accept Pūrṇabodha as a reward for his worship, who would help him understand the right philosophy.[31] Once

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Pūrṇabodha expressed to his guru, his desire to go to Benares to have a holy bath in Gaṅgā and sought his permission therefor Acyutaprekṣa could not get separated from his favourite disciple and prayed the Lord for finding a way out. The Lord responding to the prayers took possession of a person and assured Pūrṇabodha that Ganga would appear on the third day in the pond near the temple, asking him not to go to Benares As assured, Ganga appeared in the pond and thereafter she has been appearing once in every twelve years. Forty days after taking Sannyāsa, Pūrṇabodha encountered in debates many scholars who met him under the leadership of one Vāsudeva Paṇḍita. Pūrṇabodha was declared victorious.

Knowing the ability and scholarship of his disciple, Acyutaprekṣa skipped all the preliminary lessons in the Advaita and started teaching the *'Iṣṭasiddhi'* a renowned work on the Māyāvāda. In the first verse of the work itself, Pūrṇabodha pointed out as many as thirty-two faults.[32] The preceptor who had been advocating a philosophy with conviction until then, expressed in anger his helplessness to convince the disciple. As demanded by the public, Pūrṇabodha explained the Māyāvāda. At another time, Acyutaprekṣa was giving a discourse on the *Bhāgavata Purāṇa* While five to six brahmins were going through different versions of the same, Pūrṇabodha declared one of the versions as in accordance with the version of Vedavyāsa. He explained the version of Vedavyāsa in perfect manner. He even repeated the fifth *Skandha* of the *Bhāgavata* and explained its meaning unerringly when asked by his preceptor to test his knowledge. Surprised at his performance, Acyutaprekṣa asked Pūrṇabodha as to how he could get the knowledge of the *Bhāgavata,* which he had not been taught; he said that he had learnt it in his previous births.[33]

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The rising of Pūrnabodha on the horison had started shedding away the darkness of ignorance in the world

CANTO V

FIRST SOUTHERN TOUR

Acyutaprekṣa encrowned Pūrṇabodha in the kingdom of the scriptures for their protection. In the ceremony Acyutaprekṣa himself sprinkled holy water in the conch on his disciple's head. The preceptor befittingly renamed Pūrṇabodha as Ānandatīrtha.[34] Ānandatīrtha by that time, had become famous and many scholars desired to have debates with him to win victory over him. One of them was a monk, friend of Acyutaprekṣa. He had many disciples well-versed in scriptures and logic. They used inference to voice down Ānandatīrtha His scholastic ability in proving the non-validity of Anumāna or inference brought him the name "Anumānatīrtha".[35] Ānandatīrtha also encountered a veteran Bauddha named Buddhisāgara wandering here and there in search of an able opponent Buddhisāgara was accompanied by one Vādisimha who was a Vaiśeṣika. Earlier, Buddhisāgara had recorded a victory over Vādisimha. With the intention of conquering Ānandatīrtha, both Buddhisāgara and Vādisimha came to Acyutaprekṣa who rightly directed them to his favourite Ānandatīrtha. Ānandatīrtha steadily but firmly, with authority, silenced Buddhisāgara. Vādisimha mean while interfered to interpret some words in eighteen different ways. Even the people looking on, doubted about the victory of Ānandatīrtha. But he, to the surprise of all, put forth his arguments and refuted those of his opponents. Ānandatīrtha then put some questions to Buddhisāgara and asked him to answer them then and there itself. Buddhisāgara who could not meet the challenge, had to leave the place without information.[36]

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Ānandatīrtha was once going through the *Brahma-Sūtra-Bhāṣya* of Sankara; he found many defects in it. The scholars could not give any satisfactory reply to the defects pointed out by Ānandatīrtha. Finally, they requested him to write his own irrefutable commentary on the *Brahma-Sūtras* to which he responded immediately by composing comprehensive verse which became benedictory verse to the *Bhāṣya* written by him.

He could satisfy all the types of people approaching him whatever be their intentions. He conquered those who came to conquer him, imparted knowledge to those who were thirsty of knowledge. He did satisfy his father Madhyageha also who had once objected to his accepting asceticism. Madhyageha knowing the fame of his son, came, saw, listened to him and acquired knowledge with utmost satisfaction. Once, during a discussion between the preceptor (Acyutaprekṣa) and disciple (Ānandatīrtha), some difference about the interpretation of the *Brahmasūtras* arose. Objecting to the way of interpretation by Ānandatīrtha, the preceptor asked him to compose his own commentary on the *Brahmasūtras*. Ānandatīrtha took it as a challenge in a sportive spirit The request of his friends and objections and challenges from hostile people made him write the *"Gītā Bhāṣya"* which he rightly calls *"Viṣṇupādaprakāśinī"* [37] Ānandatīrhta had a desire to conquer scholars to establish his philosophy. With that desire he went on a southern sojourn, along with Acyutaprekṣa. He went to Viṣṇumaṅgala and prostrated before Lord Viṣṇu. He consumed about 200 big plantains offered by a person to test him, after the usual lunch. Ānandatīrtha effortlessly digested the same. Taken aback by the feat, Acyutaprekṣa asked him about the secret of the same. He said that god-fire which burns the world on its doom'sday was in his belly with the size of his thumb.[38]

Therefrom he went to the banks of river Payasvinī and remembered goddess Durga who would incarnate there to kill the wicked. From there, he went to

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Tiruvanantapura, prostrated before Anantaśayana and worshipped Him. He gave discourses there to his disciples explaining the difference between Ātman and Paramātman as the *Brahmasūtras* declare. There he came across a person born in Kudupastoor family, believed to have been an incarnation of Śaṅkara of Kaladi. His objection was that Ānandatīrtha was incompetent to explain the *Brahmasūtras* since he had not written any commentary on them. Ānandatīrtha accepted the challenge to write a commentary on the *Brahmasūtras* There, perhaps to divert from the matter of discussion, the disciples of Śaṅkara began praising the big belly of him, indirectly pointing out the slender waist of Ānandatīrtha. But, when Ānandatīrtha explained the *"Lakṣaṇaśāstra"* bypointing out the defects of having a convex belly, Śaṅkara, having no satisfactory reply took an oath to break the sacred-post *(Daṇḍa)* of Ānandatīrtha He then visited holy places of Kanyākumari, Dhanuskoti and Rameśvaram and took holy bath everywhere He came across the same Śaṅkara again and challenged him to break the sacred post. Śaṅkara, out of shame, asked some of the brahmins to do the unholy deed of breaking the post; but brahmins refused as they had high regard for Ānandatīrtha.

Ānandatīrtha stayed for months at Rameśvara. During his stay he gave discourses and recorded victory over many scholars. He went to Srirangam on the bank of river Kaveri. He visited many temples, prostrated before the deities and came to a temple on the bank of river Payasvinī The people especially the learned ones, came to meet him there with the earnest desire of seeing such a personality

CANTO VI

FIRST NORTHERN TOUR

M. was on the bank of river Payasvinī in Kerala on way back from his southern tour. There was a gathering of scholars and he was asked by a scholar to

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explain a certain hymn of Aitareya Branch of the *Ṛgevda* He explained in an inimitable manner, with clear pronunciation, in a melodious but firm voice, (like a cloud) with the speed that is required to bring home the meaning to the assembly.[39] The assembly was pleased to listen to the Ācārya, whom they considered no one else but the incarnation of Bṛhaspati, the preceptor of gods. But they did not express their mind as, still a little jealousy was prevailing in their mind. Envying his scholarship, they put before him another interpretation (meaning) of the same hymn to embarass him.

M. agreed with the scholars that their interpretation was also correct. He explained to them that the Vedas have three meanings, the *Bhārata* has ten and the *Viṣṇusahasranāma* a hundred meanings.[40] This statement of his gave yet another opportunity to the scholars for a challenge. They asked him to explain the hundred meanings of the *Viṣṇusahasra nāma* He agreed to explain the meanings and requested them to repeat them. He, incessantly, with clarity and without any doubt, started giving the meanings of the first word viz. Viśva. They though scholars in the Vedas & its branches, could not grasp many meanings and could not even repeat some of them. They were so perplexed that they prostrated before him before he gave out hundred meanings, of the first word itself, begging his pardon for his explanations were not digestable for them.[41]

When M. visited another place on the bank of Payasvinī a get-together of scholars was being held. The scholars got scared by his presence. They wanted to defeat him, though they were afraid of him. They selected a scholar who was not a Keralian and under his leadership, they approached him and asked him to explain the hymn *"na vā u deva "* (Ṛgveda X-117-1). The hymn appreciates the charity made to the virtuous while deprecates that not made to the virtuous. While explaining the hymn, he explained the word *"Praṇīyat"* A scholar objected to his explanation that it had the root *"Pṛn Prīṇane"* According to the scholar the root was *"Prīn"* He

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asked the scholar to start writing the alphabets and learn the language afresh to learn the difference between *'Pra'*, *'Pṛ' & 'Prī'* , The scholars saluted him for his deep and correct knowledge of Sanskrit grammar[42] During another address in another assembly, elsewhere in Kerala, where scholars had gathered only to earn money, while describing the idea in the hymn VIII-91-7, he explained the meaning of the word *Apalā* as a young girl. The scholars listening to him said that the meaning of the word could only be "a Leper". M. prophesied that a great scholar would visit the place soon to explain the correct meaning of the word. His prophecy became true when a great scholar as described visited the place to explain the meaning of the word exactly in the same way in which M had explained.

M. within no time became famous all over the South as an omniscient Sannyāsin and got the laurels from scholars. After finishing his Southern tour he reached Udupi. By that time his fame had reached even the places he had not visited

At that time, the philosophy of the Māyāvādins was permeating the society. The peope were being misled by the wrong interpretation of the scriptures. This made M. a reformist philoshpher, take an oath to prevent the society from further degeneration and give to the world the correct interpretation of the scriptures. In a group of eight verses the poet compares Draupadi to the scriptures, Kauravas to the Māyāvādins, and M.'s oath to that of Bhīma in defence of Drapadi's respect [43]

M. had a longing for getting the blessings from Lord Vedavyāsa, personally meeting him at Badari in his hermitage. He, feeling the imminence of the same, sought the permission of Acyutapreksa, who at first being afraid of the separation hesitated. But he gave his consent as he had experienced M. to be a god's incarnation.

While leaving for Badari, M gave a copy of the *'Gītā Bhāṣya'* written by him to Acyutapreksa for perusal

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M.'s tour to the North was like a blow of breeze from South to the North during the summer. After reaching Anantamaṭha at lower Badari, known popularly as Nara-Nārāyaṇa-Āśrama, and staying there for some time, he devotedly offered his *Gītā-Bhāṣya* at the lotus feet of Lord Nārāyaṇa. One night while he was reading out the first verse of his work, a voice coming out of the idol directed him to effect a small correction in the verse substituting the word *"Les'atah"* for *"Śaktitah"* This was because, the voice said, he had explained the Bhagavadgītā considering the limited capacity of the people to understand while his actual ability to expound the same was unlimited.[44]

Lord Nārāyaṇa, approved the *Bhāṣya* which was overheard by some of M.'s disciples. They prayed him to explain the *Bhāṣya* to them. M. observed fasting and silence for forty-eight days. Everyday he used to take cold-water bath in river Alakanandā. He was an enlightened person having achieved divine powers Still he observed penance to bring home to the people the importance of meditation and penance. During his penance, Vedavyāsa once appeared before him and invited him to upper Badari, the way to which was not approachable to mortal beings As M was observing silence he wrote a message to his disciples and left for upper Badari.

M. and his devoted disciple Satyatīrtha began their journey early in the morning. Though Satyatīrtha could follow M. he became completely exhausted by evening. M waved his hand to Satyatīrtha to go back and was found jumping from peak to peak and disappeared within no time. Suddenly thereafter a severe wind within no time brought back Satyatīrtha to lower Badari, wherefrom they had started their journey.

M. continued his journey enjoying the beauty of Himalayas which resembled Vaikuṇṭha, the eternal abode of Lord Viṣṇu.

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CANTO VII

MADHVĀCĀRYA MEETS VEDAVYĀSA

This canto describes beautifully the meeting of two great divine personalities. viz., Vedavyāsa & M. It also gives us a picturesque description of Badari and the thrill experienced by M. when he met Vedavyāsa.

The Badarikāśrama seen by M. had thick forests surrounding it. It was on the other peak of the Northern Himalayas. Amidst a grove of jujube trees, the hermitage of Vedavyāsa was situated. The forest was full of birds taking shelter in variety of trees while the hermitage was full of learned brahmins famous for performing sacrifice.[45]

The great ascetics and saints of renowned calibre staying around there were enjoying the discourses on the Vedas and other scriptures used to be delivered by Vedavyāsa. The great personality Śukācārya was guiding all of them to enable to attain the spiritual heights depending upon their respective abilities. Though there was difference in the level of attainment among them, they were not jealous of one another. A calm, serene, peaceful and pleasant atmosphere was prevailing there.

When a noble personality like M. having all the thirty-two characteristics of a perfect person with a smiling face entered the scene it was natural that the attention of the saints surrounding Vedavyāsa was drawn towards him. They were wonder- struck by M.'s personality. It was also natural for them to opine that it could not be any one else than Caturmukha or Vāyu, since only they could have

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all the thirty-two characteristics.[46] As M. was approaching the hermitage, he came across a tree jujube which the poet compares to the Vedas giving the fruits of salvation. Under that tree, the divine personality, Vedavyāsa was sitting surrounded by sages who resembled gods in heaven. The sages had knotted hair and were full of all auspicious qualities. They had no blemish in their character and were devoid of material pleasures. Amidst them was shining Vedavyāsa who had decorated the trinity of the worlds.

Though earlier through his intuitive perception, M. had visualised Vedavyāsa and had worshipped him in his heart, he could not help getting perplexed to see the magnetic personality.

Sage Vedavyāsa was an incarnation of Lord Nārāyaṇa himself He had come down to earth for the protection of the virtuous. He was an ocean of knowledge and good qualities. He had divided the Vedas and had written eighteen Purāṇas, the *Mahābhārata*, and also the *Brahmasūtras* He had become invisible to the sinful souls of Kali and preferred to stay at Badarikāśrama. M. was overtaken by exhilaration while seeing Vedavyāsa, the Lord - incarnate He did recall many incarnations of the Lord as he approached Him. His body was constituted of pure bliss.

In this canto the poet meticulously describes the body of Vedavyāsa part by part. M. observes the marks of holy *Dhaja* and *Padma* on Vedavyāsa's feet. The dust of his lotus - feet was craved for even by gods in heaven. The meditation on his leg would certainly bless the meditator with salvation of the Sārūpya type. Such was the personality of Vedavyāsa, as seen by M His yogic posture was very attractive. He had a beautiful waist, around which a band was tied

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M. was heavy with devotion and fell at the Sage's feet prostratingfull with eight parts of his body touching the ground. He felt that the purpose of his life had been accomplished.

The sacred Tulasi on the ears of Vedavyāsa seemed to be whispering into His ears praying Him not to give the sacred place occupied by it to any other flower.

At last M. could stand face to face with Vedavyāsa. Vedavyāsa lifted him with both hands and embraced affectionately. Their union is compared by the poet to the union of the rivers Ganga and Yamuna. M. with golden lustre is compared to river Ganga and Vyāsa with blue colour is compared to river Yamuna.[47] The poet says that even Śuka the son of Vedavyāsa was not so much favoured by Vedavyāsa.[48] The disciples of Vedavyāsa could read His mind and immediately offered M. an appropriate seat. Vedavyāsa asked M. to be seated which M. did with all humility. Vedavyāsa explained to his disciplies that M. was an incarnation of Mukhya Praṇa. M was duly honoured by the sages.

The disciples of Vedavyāsa had the opportunity of listening to two eminent and enlightened personalities and they were the happiest and the most privileged to have that opportunity.

CANTO VIII

MEETING LORD NĀRĀYAṆA

The supreme intellect of M. knew all the Vedas, Purāṇas and allied scriptures. But he had a desire to listen to the secret message of those sacred texts from Lord-incarnate Vedavyāsa Himself sitting at his lotus-feet. Vedavyāsa

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the embodiment of all knowledge, apprised M. of the hidden meanings of scriptures. It was a rare combination of ideal preceptor and an ideal disciple indeed.[49]

M. went to Upper Badari, another place of dwelling of Vedavyāsa in the form of 'Nārāyaṇa'. When he saw Vedavyāsa in the form of Lord Nārāyaṇa, the over-whelming devotion in him started flowing out in the form of praises of different incarnations of the Lord. The gist of this canto would be incomplete without the mention of the contents of those verses which is given herebelow·

Lord Nārāyaṇa seen is like a burning fire without smoke. He is eternal and free from blemishes and devoid of material pleasures. Unmerited persons can not obtain him. He is the same Nārāyaṇa who was shining with Goddess Lakṣmī, bringing about the total annihilation of all the worlds. Here the poet gives the details of the creation of the world by Nārāyaṇa. He first creates Caturmukha Brahmā. This Brahmā represents *Mahattattva* From Brahmā, Rudra the *Abhimani* of *Ahaṁkāra* is created. This *Ahaṁkāra* is of three types, viz., *Vaikārika*, *Taijasa* and *Tāmasa*. From these three *tattvas* the gods, the senses and the five elements are created The cosmic egg is created out of five elements and the fourteen worlds are created out of the cosmic egg.

He is the Creater, Protector and Destroyer of the worlds. He is responsible for achievements of souls depending on their merits. He is responsible for the salvation of his devotees.[50] (The poet describes many incarnations of the Lord in verses from fourteen to eighteen having dual meaning).

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M. recalled all the incarnations of the Lord. Matsya Hayagrīva, Kūrma, Varāha, Nṛsimha, were meditated upon by him, besides the incident of Gajendra Mokṣa. The Lord's other incarnations like Vāmana, Buddha, Paraśurāma were also meditated upon by him. He knew that the same Lord had incarnated as Vedavyāsa to ward off the darkness of ignorance in the human world.

M. then recalled the great deeds of the Lord in his incarnations as Rāma and Kṛṣṇa in the Tretā and the Dvāpara ages respectively. The poet in 16 verses (19 to 34) describes the deeds of these two incarnations. The verses have two different meanings one describing the deeds of Rāma and the other the deeds of Kṛṣṇa.

M. then mediated upon the incarnation as Mahidāsa, the son of Itaradevi who was responsible for Vaiṣṇava scriptures for the good of the world. Also the incarnation as Kalki was meditated upon. The incarnations like Yajña and Kapila, Dhanvantari and Mohinī, Dattatreya and Kumāra, Ṛṣabha and Haṁsa, Nara and Nārāyaṇa are also mentioned by the poet as the objects M.'s meditation.

The innumerable incarnations do not have any effect on the changeless Viṣṇu - says the poet[51]. After the meditation M. prostrated before the Lord. Lord Nārāyaṇa honoured affectionately both M. and Vedavyāsa.

Lord Nārāyaṇa discussed many topics with Vedavyāsa M spent many days in happiness discussing many topics. The Lord then reminded him that he was the third incarnation of Vāyu and that he had to take up the work of writing a commentary on the *Brahmasūtras*

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for revealing the correct meaning to the world. Lord Nārāyaṇa also told him that he was the most suitable person to compose a commentary on the *Brahmasūtras* to point out the harmony between various scriptures and the *Brahmasūtras*

Though M. felt that he should enjoy the company of Vedavyāsa and Nārāyaṇa for some more time, he did not succeed in continuing at Badarikāśrama as he was rightly reminded of his great mission and the gravity thereof by the Lord.

Lord Nārāyaṇa convinced M. in reply to a question by him expressing some doubt about the relevance and utility of the *Bhāṣya* in the degenerated world, that there existed good people who required the correct interpretation and they should be discovered.[52]

M. humbly accepted the order. The canto concludes with a beautiful verse, describing the great trio as three Vedas three fires, and three kings, [53]

CANTO IX

KṚṢṆA'S IDOL INSTALLED

M. left the hermitage of Lord Nārāyaṇa along with Vedavyāsa. He had taken inspiration from the Lord himself to write a commentary on the *Brahmasūtras*. Both Vedavyāsa & M. reached Badari and there M. learnt, whatever had remained to be learnt from Vedavyāsa. Vedavyāsa had full confidence in M. and hence assigned him the great work of uplifting the degenerating world through his mission.

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The physical separation from Vedavyāsa had little effect on M's mind as his heart and mind were full of memories of Vedavyāsa. Vyāsa was residing in his mind giving through out no room for any other thought to enter in. That continuous thought of Vedavyāsa made M. not to experience the sorrow of separation.

M. climbed down the mountain and reached Anantamaṭha where his disciples were craving for his return. They were overwhelmed with joy to see their beloved preceptor back after a long time.

When M. decided to leave Anantamaṭha many priests living there around requested him to accept their hospitality. He accepted their hospitality and consumed the food offered by them separately on the same day and there by revealed his extra-ordinary digestive power![54]

Thereafter M. composed the *'Brahmasūtrabhāṣya'*. He refuted all the twenty-one commentaries already composed on *Brahmasūtras* and upheld Lord Viṣṇu as the Supreme God with countless virtues and without any blemish. He gave out the correct meaning of the *Brahmasūtras* quoting extensively from the Vedas, the Smṛtis, the Purāṇās. It was full of convincing arguments and scriptural evidences.[55]

M.'s commentary on the *Brahmasūtras* is a hard nut to crack for fake scholars while it is simple for devoted aspirants. Both the commentary and the commentator are full of auspicious attributes yielding good fruits for the mortals. Satyatīrtha the beloved disciple of M wrote down the *Bhāṣya* dictated by the great Ācārya.

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After leaving Anantamaṭha, M. and his disciples, on their return journey reached the bank of river Godavari. There some scholars renowned to have known all he eighteen branches of learning, challenged M. to answer their questions. He not only answered the questions to the satisfaction of all but also got their laurels. Among them there was one S'obhana Bhaṭṭa, who was very learned and a teacher of all the branches of the Vedas He was a scrupulous follower of principles and rituals set out in the Vedas, the Purāṇas and the *Bhārata*. After digesting M.'s commentary on the *Brahmasūtras* he stopped reading all other commentaries. He defeated many scholars, with the help of M's commentary, who had come there to record their victory over M. He silenced many scholars in many assemblies with his arguments based on M.'s *Brahmasūtrabhāṣya*.[56]

The example given by S'obhana Bhaṭṭa about the value of M.'s commentary is worth quoting.[57] A conch twisted to the right (having a right side twist) if worshipped, is believed to bring wealth and prosperity. In the example given by S'obhana Bhaṭṭa, a lime-maker once came across such a holy conch. Due to his limited knowledge or ignorance so to say, he tried to reduce it into powder for preparing lime out of it. He could not do so and threw the conch away. Some other person came across the conch, sold it and made money out of it. But the king who by chance got the conch performed the worship of the conch daily and prospered very much.

M. along with his disciples returned to Udupi. On his way back he imparted true knowledge to many people who were thirsty

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of knowledge. M.'s preceptor, Acyutaprekṣa, had no bounds for his happiness to receive his disciple. M. after returning to Udupi prostrated before Lord Anantāsana.

Acyutaprekṣa though a pious person because of the influence of wrong teachings of the Māyāvādins did not show such an inclination towards M.'s interpretation He had his own reservations. But M. explained to his preceptor the philosophy behind the commentary on the *Brahmasūtra* authored by him, helping him to over come the abberrations of his mind.[58]

After getting himself convinced of M.'s teachings Acyutaprekṣa started preaching the same M. also preached the importance of wearing the marks of conch, disc, etc., which is still being observed by devoutst Mādhvas, renowned as *'Mudra Dhāraṇa'*.

M. once thought it desirable to install a statue of Lord Kṛṣṇa at Rajatapiṭhapura for the benefit of the entire society. Accordingly a statue was brought by three or four disciples. The statue was washed by them and kept under water as required by scriptures After some time, when the statue was required for installation in the temple, thirty persons employed by M. tried to lift the statue out of water. They could not lift it; but M. alone to the surprise of all lifted the statue, brought it to the temple and performed its sacred installation.[59]

Once a person born in Moraditaya family, who used to perform sacrifices refused to perform a sacrifice for Vāsudeva, the son of M.'s boy-hood teacher on the pretext that the said Vāsudeva did not have a good family back-ground. M. objected against the attitude of Moraditaya, supporting his stand with scriptures But Moraditaya

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was too adamant to perform the sacrifice Then M. himself took the lead and got the sacrifice performed with the help of his younger brother M. explained to the people the importance of knowledge coupled with devotion and action without any attachment. Once more he went to Badari and came back to Udupi after receiving the required guidence from sage Vedavyāsa for achieving his mission.

CANTO X

M.S. DIVINE POWERS EXHIBITED

Great M. was always busy keeping himself engaged in spreading his doctrines in Tulunadu. Once some of the audience in an assembly asked his disciples to narrate his miraculous acts One of the disciples who had accompanied him to Badari narrated some of them.

M. while travelling once along with his disciples was asked by a ruler called 'Īśvara Deva' to dig the ground for constructing a water tank. Many people were digging as ordered by the ruler who used to force every passer-by to dig for the tank. He without knowing the greatness of M. ordered M. also to dig with a pick-axe and then proceed further. M. asked the ruler to show him how to dig. The ruler who started digging to show the style of digging did not and could not stop digging the ground till evening.[60] Meanwhile M. continued his journey together with his disciples.

During his Northern trip, M. once reached river Ganga. No boat was plying across the river. He asked his disciples to hold the hands of each other in a chain. He hald the hand of one of his

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disciples and took all of them across the river. Then suspecting them to be enemies, the Muslim ruler on the other bank of the river ordered his soldiers to prevent M. and his followers from crossing the river. M. declared in the ruler's language itself that they were not enemies but were only visitors. When asked by the king, as to how they had dared to cross the river, M. told that it was due to the blessings of Lord Nārāyaṇa. He, to the astonishment of all, .conversed with the king in his own language. The king was pleased with his replies and offered half of his kingdom to him.[61]

On another occasion some thieves tried to rob M. and his retinue He immediately threw a saffron cloth folding it in a spherical shape The thieves mistaking it to be a ball of gold fought with one another resultingin the death and destruction of all of them.

On one more occasion hundreds of thieves attacked M Satyatīrtha fought them and drove them away with the help of a sword. This valiant action of Satyatīrtha who was not at all knowing the sword-fight,was due to M.'s blessings.

In another incident M. and his disciples were followed by some robbers. They tried to catch hold of M. and his disciples. When the robbers were about to approach them M. and his followers appeared to them like stones. That disappointed the robbers. But when they were about to leave the thieves were won over by M.[62]

While travelling through the Himalayas, Satyatīrtha was attacked by a demon in the guise of a tiger The domon was killed with the mer touch by M.

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Great Ācārya brought some idols and sāligrāmas from Badari which were considered holy because of the presence of Lord Srimannārāyaṇa in them. There at Badari M. was ordered by Vedavyāsa to write *'Mahābhārata - Tātparya-Nirṇaya'*[63] He travelled through many holy and sacred places prostrating before Lord Nārāyaṇa indwelt in various deities. During his sojourn he, along with his followers reached river Ganga. There was no boat available for crossing the river. M. crossed the river without getting wet. This feat created dismay and surprise among the navigators on the other bank of the river who helped M.'s followers to cross the river. The followers were surprised to see M. engaged in discussion with many scholars on the other bank of the river.[64]

M. was observing *chāturmāsya* at Hastinapura. One day river Ganga appeared before him in the form of a beautiful women and offered her reverential salutations to him.

Another day a Benares M. felled fifteen of his disciples with a single stroke who were very much boastful of their strength.

During a discourse being delivered by M. an a ascetic by name Indrapuri asked M. to explain the meaning of *Jñāna* M. explained to him the meaning of the word in a exceptional and inimitable manner. He explained that he should have understood the meaning had he had any knowledge (*Jñāna*). In the discourse M. criticised the definition of 'Ajñāna' as given by the monists. He also described Lord Nārāyaṇa and his good qualities.[65]

In Kurukṣetra M. exhibited to his followers the mace he had used during the great war of the Mahābhārata and showed them the place where he had fought the war in his previous incarnation as Bhīma. He also showed

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them a person in the guise of a hermit who was else none but the prospective Mārica.

At Hṛṣīkeśa god Rudra himself, in the guise of a brahmin offered hospitality to M. At Isupata M. exhibited his diggestive power by eating one thousand large bananas. There from he went to Goa where he ate four thousand bananas and drank thirty pitchers of milk offered by a brahmin. Taken aback by the miracle, the ruler put M. under heavy guard; but the Ācarya disappeared to the utter shock of the ruler.[66]

In another village, villagers asked m. to use his ability in music to make the non-flowering plants flower. He first made the villagers sleep and made the plants flower.[67]

Thus M.'s life was full of incidents showing that he was an incarnation of Vāyudeva.

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CANTO XI

DESCRIPTION OF VAIKUṆṬHA

Once M. was expounding to his disciples, his commentary on the *Brahmasūtras*. It was a dark night. The people who had gathered there suddenly noticed a flash in the sky which disappeared immediately. People, surprised to see the flash similar to the moon-light, asked him to explain the incident. He explained to them that it was the light emitting out of the body of Ādiśeṣa.

The poet describes the incident to bring home to us that even Ādiśeṣa came to listen to the discourse delivered by M. This canto gives a pen-picture of Vaikuṇṭha, the abode of Lord Nārāyaṇa which can be obtained only by good and devoted souls.

When Ādiśeṣa returned to his region, the sages led by Sanaka approached him and requested him to explain them the benefits of studying M.'s philosophy.[68] Ādiśeṣa, having been prayed thus by sages, explained to them the benefits of studying M.'s philosophy. He said, the ultimate benefit was salvation while there were secondary benefits like enjoyment in heaven The salvation here means the enjoyment in Vaikuṇṭha, the abode of Lord Nārāyaṇa. Ādiśeṣa said that there was no doubt for any one who studied M's works to obtain the Vaikuṇṭha-loka.[69] The pen-picture of Vaikuṇṭha as described by Ādiśeṣa is given herebelow:

The city of Vaikuṇṭha is without comparision. The fort of the city is constructed with jewels. If there is any comparison for the city it is it's own reflection in the fort-wall; multi-storied buildings and mansions are built

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The city of Vaikuṇṭha is without comparison. The fort of the city is constructed with jewels. If there is any comparison for the city it is it's own reflection in the fort wall, multi-storied buildings and mansions are built out of crystals and rubies emitting light. The roofs of the houses are of 'saphire' with crystal at the end resembling the confluence of rivers Ganga - and Yamuna. Here Lakṣmī the Goddess of wealth and prosperity is herself serving Lord Nārāyaṇa, though there is no derth for divine servants. Among the beautiful houses, the most beautiful is the abode of Lord Nārāyaṇa, which is like a moon shining amidst stars.[70] Crores of Brahmas have been enjoying pleasures in Vaikuṇṭha. Though they have been enjoying for long, there is no over-crowding. Lord Nārāyaṇa, enjoys the company of Goddess Lakṣmī eternally. Adisesa is His bed. Lord Nārāyaṇa is the abode of countless auspicious attributes He wears the Pitāmbara and is decorated with crown, necklaces and many other ornaments. The liberated souls enjoy according to their native ability and gradation.[71] But there is no envy among them. Those souls enjoying there have no material bodies Their bodies are made up of pure bliss and knowledge.

The four types of salvation are enjoyed by the liberated souls there. Some enjoy Sārūpya-mokṣa in which they have bodies similar to that of Lord Nārāyaṇa. Some others enjoy Sāmīpya who get Lord's company. Sālokya is another type in which the souls reside in the same world with the Lord. The last one is Sāyujya, the intimate union with the Lord. This Sāyujya is enjoyed by Caturmukha Brahmā.

The liberated souls here are eternally young. They have gradation among themselves. They are very handsome. They enjoy with their beloveds

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in the gardens in which the trees are made of gold and jewels. Cool breezes add to the enjoyment of the liberated souls. These gardens out shine the garden of Indra. The liberated souls geth all the pleasures then and there The Lord gives His vision to all according to their eligibility.[72]

Lord Nārāyaṇa, an uncomparable Being is decorated with ornaments of gold and jewels. He has body of bliss and knowledge. He has with him a conch, a disc, a mace and lotus-flower. His chest is the eternal abode of Goddess Lakṣmī while the lotus in the navel of the Lord is the abode of Caturmukha Brahmā. His belly contains all the fourteen worlds.

Though there is no injunction to do any act, the liberated souls worship the Lord with devotion which increases their enjoyment.

Even the Vedas proclaim that the devotion to Lord Nārāyaṇa brings salvation. Thus the three-fold study of M.'s philsophy viz: Sravana, Manana, and Paṭhana (Listening, contemplating and studying) would benefit the devotees with salvation and abode in Vaikuṇṭha.[73]

Thus described Ādiś'eṣa to the sages who approached him, the greatness of M.'s philosophy.

CANTO XII

DEFEAT OF THE MONISTS

M. returned from his second trip to Badari. His *Tattvavāda* or true philosophy attracted even scholars like Śobhana Bhaṭṭa and Ś'āma Śāstri who became his devout disciples. He gave many discourses at Udupi expounding his philosphy to the devout public. His logical and effective arguments based

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on evidences culled from the Vedas, the Purāṇas, the *Mahābhārata* and the Upaniṣads, upholding his philosophy attracted laymen and scholars alike. This fame of M. caused concern among monists all over the country, especially in theCola and Kerala regions. The revolution in philosophy initiated by the Ācārya was spreading like wild fire.

The māyāvādins of Cola and Kerala gathered round Padmatīrtha and Puṇḍarīkapuri the renowned scholars of the Advaita at that time. They conspired to encounter M. and his *Tattvavāda* tooth and nail.

In the meeting a garrulous person, in order to instigate the wicked Padmatīrtha against the Ācārya and his *Tattavāda*, described the greatness of the Māyāvāda[74]. He said that the greatness of the Advaita philosophy was in its indescribability. His arguments may be mentioned in brief as below:

"The world appears to be real though it is not so. The reality of the world can be attributed to the ignorance of Ātman(embodied soul). When the soul realises that it is none other than Brahman Itself, the world and the differences therein vanish automatically.[75] There is only one reality according to this theory. Brahman is indescribable, while the world is illusory. The reality we see in this world is only on practical level while in truth Brahman alone exists and It is the only reality."

Describing the *Māyāvāda*, the person called upon the Māyāvādins to gird up their loins to protect their *'Advaita Siddhānta'* from *Tattvavādins*. He recalled how in the past other *Siddhāntas* (philosophies) could not defeat *Advaita Siddhānta*.[76] He then prayed Padmatīrtha to protect the *Māyāvāda* from the wild fire of *Tattvavāda*.

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Another Māyāvādin chided the Mayavadins for their unwaranted fear when scholars like Puṇḍarīkapuri and Padmatīrtha were backing them. At last, the assembly of the Māyāvādins decided to:

i) give maximum publicity to the *Māyāvāda*

ii) attribute false blemishes on M. and his *Tattvavāda* and defame them through false allegations and accusations.

iii) prevent the Ācārya from propagating his philosophy

iv) rob him of his literature if any.

v) break his sacred-post (Daṇḍa) if necessary

vi) encounter and confront him at Udupi.[77]

Having decided thus, they sent Pundarikapuri to Udupi Puṇḍarīkapuri proposed for a debate with M.

In the assembly of scholars M. began reading (chanting) the Vedas in the most appropriate manner. He gave a discourse on the Vedas. His recitation of the hymns was perfect in every respect. His pronunciation was in accordance with scriptures. He used all the modes of recitation. He described to the assembly the essence of the Vedas as revealed by sage Vedavyāsa. The assembly was pleased very much to listen to his sweet and sonorous voice combined with clear accents following the phonetic rules scrupulously.[78]

After listening to him, the assembly suggested to Puṇḍarīkapuri to give a discourse on the Vedas. In his maiden attempt itself, he became a laughing stock and left Udupi immediately.[79]

The victory of the Ācārya made the opponents more jealous. They stole valuable manuscripts belonging to him. Those manuscripts were in the custody of one Śaṅkarācārya who was looking after M.'s library.

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CANTO XIII

KING JAYASIMHA HONOURS MADHVĀ CĀRYA

M. concluded his *cāturmāsya* vow at Kodipadi and left for a town near sahya-mountain. As he reached the town, he met an envoy of King Jayasimha of the region who conveyed to him king's salutations with a request to visit his place and shower blessings.[80]

King Jayasimha had used his good office and had recovered stolen M.'s library from the Māyāvadins. He had also been convinced of the Ācārya's greatness. Having heard about M.'s visit to a town near Sahyādri, he had sent his envoy with the request stated above.

M. accepted the invitation from the king and went to Stambhapada (Kabenadu) He spent a night at the famous Madanadhipati temple. Next day when the Ācārya after finishing his daily ablution and meditation, was about to leave the temple, some one rang the bells of the temple. The auspicious ringing of the bells was considered by him as divine consent to proceed.[81]

M. was taken in procession which was joined by hundreds of people from all walks of life. There were ascetics, house-holders and celibates People had gathered from far and near to see the divine personality. A glimpse of the great Ācārya, they thought, would purify their lives [82] In the procession some disciples were chanting the Vedas, some were singing *bhajanas* while some were engaged in discussions on scriptures One of the disciples was holding a white umbrella as a cover over the Ācārya. It was really a rare and unique procession.

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M. gave his *darśana* to all with a radiant and smiling face He had worn a Tulasi garland around his neck adding to the beauty of his divine personality. The *Dvādaśa -nāmas* and *Mudras* (marks) had made him still more sublime commanding profound respect.

King Jayasimha, seeing the procession, got off his vehicle at a distance, left his vehicle and soldiers there itself. He approached the Ācārya with all reverence and prostrated fully. A crowned king was saluting an uncrowned one - a rare sight indeed![83]

King Jayasimha joined the procession which marched towards Viṣṇumaṅgala temple. After reaching the temple and taking rest for a while, the Ācārya gave a discourse on the *Bhāgavata*, which was read out to the gathering by Satyatīrtha, his favourite disciple. The discourse was an inimitable one.[84]

The poet at this stage describes his family background and the meeting of his father Trivikrama Paṇḍita and the great Ācārya. The description runs as follows.

There lived a Tuluva brahmin by name Subrahmaṇya Paṇḍita at Stambhapura. That brahmin belonged to the famous Likuca family of Āṅgirasa gotra. He had a son called Trivikrama Pandita.[85] Trivikrama Pandita studied the Vedas deeply. He was a scholar in the Advaita philosophy. He was a master of the Vyākaraṇa, Nyāya and Mīmāṁsā. He is believed to have composed a Kāvya *'Uṣāharaṇa'* during his boyhood.

Trivikrama Paṇḍita knew the finer aspects of the Advaita philosophy. But very often he used to recall his discussions with his father during which his father had clearly emphasised the need for worshipping Saguṇa Brahman for the attainment of salvation.[86]

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The statements and advice of his father prompted Trivikrama to analyse the whole issue before him.

Though there were twenty-one commentaries on the *Brahmasūtras*, none of them was devoid of doubts which were increasing day by day. Trivikrama was of the opinion that clinging to a particular commentary because of the tradition, would be a hindrance on the way of getting at the right knowledge. He was always pondering over the issue of getting salvation without getting a satisfactory answer as to how one would get it by worshipping a formless Brahman. He doubted whether such salvation would be nothing but darkness. His conscience was not for the Advaita and was advising him to reject it and accept that the worship of Omnipotent, Omnipresent and Omniscient Vāsudeva alone would give salvation to the souls.[87]

Trivikrama had heard M.'s fame and his ability in polemics. He was longing to meet the great Ācārya.

The opportunity was knocking at his door as the Ācārya had come to his very place. Trivikrama in the mean while, was requested by the māyāvadins to defend the *Māyāvāda* and defeat M.

Trivikrama had already gone through the literature available in M.'s library, under his brother's custody. He was almost convinced of the correctness of Ācārya's *Tattvavāda*. He was doubtful of his victory against the Ācārya. Still, he was not of the type of accepting any theory blindly without getting convinced and without clearing off all the doubts.[88] He started attending Ācārya's discourses on the *Bhāgavata* at Viṣṇumaṅgala temple. He used to sit at a distance quietly listening to the discourses. He could not find any fault

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in the discourses delivered by such an erudite personality. Being a great scholar, Trivikrama had the greatness of recognising the scholarship in others. With great respect and reverence, he one day approached the great Ācārya and prostrated before him for his blessings.[89]

CANTO XIV

M.'S DAILY-ROUTINE

The King Jayasimha helped M. in getting back his stolen library from Padmatirtha and begged the pardon of the Ācārya for the mischievous acts of some unscrupulous persons. Trivikrama Paṇḍita was also not happy with the incident of stealing the manuscripts from the library. He was pleased to know that the stolen manuscript had found their proper place under the custodianship of his brother, Śaṅkara.[90]

M. stayed for some days at Viṣṇumaṅgala. He was getting up beforesun-rise and used to finish his daily ablution, bath etc. He was using the precious pleasant morning time for meditation of Lord Nārāyaṇa. He was offering, everyday, oblations to the gods with the water filled in holy conches. The disciples were removing the *Nirmālaya* from the idols and Sāligrāmas everyday. Once a disciple found some ghee-like matter on the Nirmālya which subsequently was identified as nectar.[91]

The disciples, who used to get up in the early morning, were assembling in the hall to listen to their preceptor. The preceptor used to give discourses on various topics beginning with the holy *Oṁkāra*. He also used to clarify doubts of disciples through sessions of questions and answers.

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Everyday at mid-day the Ācārya was used to take bath in the near by tank where rivers like Ganga and Yamuna used to wait forhis holy touch. He was partaking the holy water of conches, known to be *Vishṇupādodaka* which was belived to be giving merit equal to that of twelve years of rigorous penance. He used to wear *Dwādasanāmās* and Madras.

Using the clean water brought by his disciples, without giving any scope for contamination the Acarya was performing Abhiṣeka to the Salågrāmas.

He was applying Gandaha to Salågramas and was worshipping them with fresh flowers and Tulasi. His worship was in accordance with sixteen modes of formalities and was devoid of thirty-two defects.[92]

After the worship he was consuming food in the form of rice pudding offered to the Lord. Afterwards, he was giving instructive discourses to the scholars gathered around him. His disciples were shrewd to underst and the inference of the movement of even the eye-brows of the Ācārya.

During this period, many house-holders came in contact with the Ācārya. There was a keen competition among them to serve the great Ācārya. He used to give discourses till it was evening and then was proceedings for other daily routines there after.

Thus, the poet describes M.'s daily routine in this canto to inspire even common man and bring home to him the need of observing them.

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CANTO XV

THE GREAT DEBATE

Great Ācārya started giving discourses in another temple called Amarālaya, near Viṣṇumaṅgala. The subject of discourse was the commentary on the *Brhmasūtras*. Trivikrama Paṇḍita met M. there with the intention of having a debate with him. Trivikrama was armed with knowledge of scriputres.[93] But the Ācārya did not get scared by any argument of Trivikrama. He easily and without any effort upheld his philosophy of *Tattvavāda* based on the Vedas, *Brahma-sūtras* and the *Smṛties*. He proved that God Viṣṇu alone is Supreme, with all auspicious qualities and attributes.[94] He also proved that He is the creator, sustainer, and destroyer of the world. He refuted all the stystems of philosophy prevailing in India at that time. He reviewed critically these systems : Niriśvara Sāṅkhya, Seśvara Sāṅkhya, Bhāskara, Vaiśeṣika, Mādhyamika, Māyāvāda, Jaina, Bauddha, Bhāṭṭa, Prābhākara, among others. He proved the absurdity of the concept of Pradhāna of Sāṅkhya, Brahma-Pariṇāma-vāda of Bhāskara, Samavāya of Vaiśeṣika, Śūnya of Mādhyamika, Avidyā of Advaitin, Vijñāna of Vijñanavādin. He upheld his theory of 'Viṣṇu Sarvottamatva' and also that Lord Viṣṇu is the embodiment of all auspicious qualities.[95]

After listening to the discourse, Trivikrama with his vast knowledge of the Vedas, Upaniṣads etc., argued with M. for 15 days. At lastTrivikrama had to accept his defeat before M.[96] M.'s magnificient arguments based on an ocean of scriptures and irrefutable logic made Trivikrama dumb and he prostrated at M.'s lotus-feet begging his pardon.[97] M. accepted Trivikrama as his disciple and expounded to him the *Brahma-sūtra-bhāṣya*. As per his

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order only, Trivikrama wrote a gloss on the *Brahma-sūtra-bhāṣya*, named *'Tattva-pradīpa'* This work has been referred to by many scholars and stands as a monumental work on M 's Philosophy

The verses from 73 to 90 give the list of M 's works which are 37 in number They are as below

1. Gītā Bhāṣya	Commentaries on the *Bhagavadgītā*
2. Gītā Tātparya.	
3. Rg-Bhāṣya.	A commentary on 40 hymns of the *Rgveda*
4. Brahmasūtra bhāṣya.	
5. Anu-Bhāṣya.	
6. Anuvyākhyāna.	Commentaries on the *Brahmasūtras.*
7. Nyāyavivaraṇa	
8. Īśāvāsyponiṣad-Bhāṣya.	
9. Kenopaniṣad-Bhāṣya.	
10. Kāthakopaniṣad-Bhāṣya.	
11. Satpraśnopaniṣad-Bhāṣya.	
12. Atharvaṇopaniṣad-Bhāṣya.	Commentaries on the
13. Māṇḍukyopaniṣad-Bhāṣya.	
14. Taitirīyopaniṣad-Bhāṣya.	Upaniṣads.
15. Chāndogyopaniṣad-Bhāṣya.	
16. Aitareyopaniṣad-Bhāṣya.	
17. Bṛdāraṇyakopaniṣad-Bhāṣya	
18. Tattvasaṅkhyāna	
19. Tattvaviveka.	
20. Tattvodyota.	

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21. Visṇutattvavinirṇaya. Ten *Prakaraṇa Granthas*
22. Karmanirṇaya.
23. Kathā lakṣaṇa.
24. Pramāṇalakṣaṇa
25. Māyāvādakhaṇḍana
26. Upādhikhaṇḍana
27. Mithyātvānumānakhaṇḍana.
28. Tantrasārasaṅgraha.
29. Yatipraṇavakalpa.
30. Jayantīnirṇaya. Ten miscellaneous works.
31. Bhāgavatatātparya
32. Mahābhārata-tātparyanirṇaya
33. Yamakabhārata.
34. Sadācārasmṛti.
35. Dvādaśastotra.
36. Nṛsimhanakhastuti.
37. Kṛsnāmṛta mahārṇava

M.'s brother who was looking after his parents was also not having any interest in the material world. After the death of his parents he approached M. and offered to become his disciple. M. assured him that he would be accepted into ascetic order after his *cāturmasya*. Accordingly M. came to Pājaka after his *cāturmasya*. and accepted his younger brother as his ascetic disciple, naming him as 'Viṣnu Tīrtha'. Till his initiation into ascetic order Viṣnu Tīrtha had been restive.[98] He left for pilgrimage to holy places and on his way back he stayed in a cave in Hariścandra

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hill and performed severe penance living only on Pañcagavya that too taking once in five days. He switched on to a more severe penance of living on fallen Bilva leaves and water after some time till he conquered all the senses.[99] He initiated two of his devotees into asceticism. They were Aniruddha Tīrtha and Bādarayana Tīrtha. On persuasion by Aniruddha Tīrtha he came out of the cave and went to Subramaṇya.

It is said that Śobhana Bhatta, who had argued with M previously became an ascetic disciple of M. with the name 'Padmanābha Tīrtha'. He authored many commentaries on M.'s works of which commentary on *'Anuvyākhyāna'*, named *'Sannyāya - Ratnāvalī'*, is referred to even to day by scholars.[100]

M. chose eight youths who were endowed with all the auspicious marks of asceticism and who were scholars with least interest in the material world and initiated them to become ascetic heads of eight Mathas at Udupi.[101] They were

1. Viṣnu Tīrtha.
2. Hṛsīkeśa Tīrtha.
3. Janārdana Tīrtha.
4. Narasimha Tīrtha
5. Upendra Tīrtha.
6. Vāmana Tīrtha.
7. Rāma Tīrtha.
8. Adhokṣaja Tīrtha.

The followers of M. were not only ascetics but also were from among the house-holders, celibates, and others.

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CANTO XVI

DIVINE MADHVĀCĀRYA DISAPPEARS

M. was a divine person. It was no wonder that he had obtained all super-human powers, as he was a close worshipper of Lord Nārāyaṇa. The miracles performed by super-human beings are of two types. One is Bāhya *Siddhi* (External) and the other is *Āntarasiddhi* (Internal). For a devotee of Viṣṇu, there is nothing which cannot be achieved. Some of the innumerable miracles exhibited by M. are explained in this Canto.

M. had been proclaiming, throughout, the greatness of the Vedas and the supremacy of Lord Nārāyaṇa. Once, some chieftain on the banks of Gomati declared before M. that the Vedas were false. He said, he had tried to make seeds blossom by uttering a Vedic hymn but had not succeeded The Chieftain had little respect for the Vedas and was challenging M. to prove the truth of the Vedas M. tried to apprise him that competence was required to use the Vedas and when used by such competent persons only, the Vedas would yield required result. Then he himself took some seeds and chanted the hymn and the seeds at once sprouted, blossomed and gave out fruits.[102]

Once, during a discourse, while expounding the scriptures during night the lamp extinguished suddenly. M. made his toe radiate light to continue the discourse.[103] On one more occasion, he showed to the world that he was an incarnation of Mukhya Vāyu. Once he had gone to river Bhadrā. He came across a big stone which he thought could be of use to

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the people in reducing the speed of the flowing water. When asked about the same, people explained that even thousand men had tried to move the stone and their attempt had been futile. They expressed the doubt whether even Bhīma could have lifted it. M. effortlessly carried the stone and kept it at the proper place for the benefit of the people.[104]

During a solar eclipse, M. and his followers, once, had gone to the sea-shore in procession. The scriptures have prescribed bath before and after the eclipse with meditation and offering oblation to the departed souls during the intermittent period. The sea was ferocious. The common people doubted M.'s strength to withstand the ferocious and agitated sea-waves. But the sea with huge waves seemed to be sober and smiling at M. when it approached him. He could control the sea with a simple glance.[105] During the period of eclipse, he expounded the meaning of Aitareya Sūktas to the people gathered there. It seemed as though the sea had been silenced by him with his melodious sweet voice.

A person called Gaṇḍavāta and his brother once held M. by neck to show their strength. The two brothers were popular for deeds of strength. Such strong persons wanted a trial of strength with M.

When both Gaṇḍavāta and his brother held M. by neck and started pressing it with the intention of suffocating him, to their surprise M.'s neck started becoming hard. They tried again but perspired. Finally they fell down getting exhausted completely.[106]

After recovering from exhaustion, M. challenged them to lift his left toe pressed against the gound. They tried in vain. This incident exposed M.'s super-human prowess.[107] On another occasion, a young celibate could

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take M. on his shoulders to the temple of Nṛsimha without any effort. These incidents show that he could become heavier or lighter at his will

There was a person by name Pūrvavāṭa who had carried a beem that could not be carried by fifty people. He once came for a trial of strength with M. but could not succeed in silencing M by pressing hard M's throat.[108]

A group of wrestlers led by one Śivāgni failed in plucking out even a hair of M., pulling it with all their strength. Their continuous fist-blows on his nose did not even change the colour of his face.[109]

A temple in Paranti was not having any worship for long. M. with the help of the chieftain arranged for Bhūtabali and consecration of the deities

In a place called Saridantara M.'s miraculous feat of making the clouds rain to fill the tank of that village surprised the people. But the chieftain of the village was prompted by some wicked men to kill M. But the influence of Ācārya was so much that it converted the chifetain into a good man who later honoured M [110]

At another place called 'Kokkada' M. composed *'Kṛṣṇāmṛta Mahārṇava'* collecting authoritative statements of scriptures for the benefit of one of his devotees.[111]

At Ujire people were such boastful of their knowledge They mistaking M. being an ascetic might not be knowing the procedures of a sacrifice, challenged him to explain the most difficult portions of a *Brāhmaṇa* Text But M delighted them with his correct exposition The exposition given by M. composed itself into a work *'Karmanirṇaya'*.[112] The poet concludes the last canto and hence *SM* with the benefits of chanting and listening to the deeds of M. and the honour bestowed upon him by gods in heaven.[113]

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Chapter III

Literary Excellence of S. M.

Mammaṭa the well known author of the *Kāvyaprakāśa* states that the creation of a poet is superior to God's creation. God's creation has many limitations in various respects, especially in pleasing the hearts of the people But a poet's creation has no such limits.[1]

A *Kāvya* or a poetical composition is classified as a *Mahākāvya* or an epic-poem if it has the eighteen-fold discriptions among other requirements Besides, its beginning should be with any one of the three viz , benediction, salutation, a clue about the subject-matter of the poem.

The story of a *Mahākāvya* should ordinarily be based on mythology or popular historical event. Its hero should be a noble person. The purpose of the composition should be to bring the *"Caturvidha Puruṣārtha"* viz. *Dharma*, *Artha*, *Kāma* and *Mokṣa* to the readers.

The eighteen important descriptions are of city, sun, mountain, seasons, moon-rise, sun-rise, the garden-sports, water-sports, drinking-parties, love-in-union, love-in-separation, wedding ceremony, begetting of children, strategy decisions, sending of envoys, invasion, war and victory of the hero.

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The epic-poem should be in cantos which are not too long nor too short. The number of cantos should not be less than eight and not more than thirty.[2] There should be change in the metre at the end of every canto.

The eighteen-fold descriptions mentioned by the famous poet Daṇḍin seem to be of guiding nature and not mandatory. The importance here is laid on the continuity of the poem and the story therein with befitting variety of descriptions in between. Even the great poet Kālidāsa has not obeyed these rules fully. Both of his *Mahākāvyas* do not have some of the descriptions enlisted above.

Similarly, the pre-requisites of a *Mahākāvya* are not so mandatory According to Daṇḍin and Bhāmaha, well-knit cantos would form a *Mahākāvya*. Here, a *Mahākāvya* is a poetical composition with running story and descriptions. The poem *S M.* of N. P. satisfies all the major requisites of a *Mahākāvya*. Hence, it is a *Mahākāvya* both in letter and spirit. The hero of the poem is none other than great M., the incarnation of god Vāyu, who can bless the good to achieve salvation and who harms the wicked.

Now let us consider the metrical distribution in the poem. As a great poet of inimitable style and enviable calibre, N. P has used 55 metres which include fourteen types of the metre called *Upajāti* His mastery over these metres is astounding. The distribution of metres over 1008 verses of sixteen cantos is as below:

The Distribution of Metres in *S. M.*

S No	Metre	Canto No	Verse from Nos	To	No of verses	Total in the poem
1	*Pathyāvakra*	X,	5	-	1	
		X	1	139	139	140
2	*Pramitāksarā*	VIII	53	-	1	
		X	12	-	1	76
		XI	1	74	74	

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S No	Metre	Canto No	Verse from Nos	To	No of verses	Total in the poem
3	*Candrikā*	IX	54	-	1	
		X	4	-	1	69
		XIII	1	67	67	
4	*Upajāti*	I	1	53	53	
		X	28	41	14	67
5	*Vasantatilakā*	II	1	52	52	
		III	55	-	1	
		X	19	-	1	57
		XIII	69	-	1	
		XIV	55	-	1	
		XV	141	-	1	
6	*Sundarī*	VII	1	55	55	
		X	3	-	1	57
		XIV	54	-	1	
7.	*Drutavilambitā*	I	54	-	1	
		III	1	-	54	57
		X	15	-	1	
		XIII	68	-	1	
8	*Praharsini*	VIII	54	-	1	
		X	18	-	1	57
		XVI	1	55	55	
9	*Mālinī*	II	54	-	1	
		IV	54	-	1	
		X	44	-	1	
		XII	54	-	1	57
		XIV	1	52	52	
		XVI	58	-	1	

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S No	Metre	Canto No	Verse from Nos' To		No of verses	Total in the poem
10	*Mañjubhāṣiṇī*	VII	58	-	1	
		XIII	1	52	52	
		X	11	-	1	56
		XIV	53	-	1	
		XVI	56	-	1	
11	*Rathoddhatā*	II	53	-	1	
		IV	53	-	1	
		V	51	-	1	56
		IX	1	52	52	
		X	14	-	1	
12	*Svāgatā*	VI	1	54	54	
		X	3	-	1	55
13	*Vaṁśasthā*	IV	1	52	52	
		IX	53	-	1	54
		X	42	-	1	
14	*Śālinī*	VII	59	-	1	
		X	17	-	1	
		XI	77	-	1	54
		XII	1	50	50	
		XV	140	-	1	
15	*Indravaṁśā*	V	1	50	50	
		X	43	-	1	53
		XI	75	76	2	
16	*Śārdulavikrīḍitā*	V	52	-	1	
		VI	57	-	1	
		X	54	-	1	4
		XII	53	-	1	

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S No	Metre	Canto No	Verse from Nos To	No of verses	Total in the poem
17	*Śikhariṇī*	III	56 -	1	
		X	20 -	1	3
		XVI	57 -	1	
18	*Totaka*	VI	55 -	1	3
		X	7 & 45	2	
19	*Indravajrā*	X	26 - 27	2	
		XI	78 -	1	3
20	*Pṛthvī*	IX	55 -	1	
		X	52 -	1	3
		XII	51 -	1	
21	*Puṣpitāgrā*	VI	56 -	1	
		X	55 -	1	2
22	*Mandākrāntā*	I	55 -	1	2
		X	49 -	1	
23	*Bhujaṅgaprayāta*	X	9 -	1	2
		XI	79 -	1	
24	*Sragdharā*	X	9 -	1	2
		XII	52 -	1	
25	*Āryā*	X	1 & 46 -	2	2
26	*Upendravajrā*	VII	56 -	1	1
27	*Ratnamālā*	VII	57 -	1	1
28	*Gīti*	X	2 -	1	1
29	*Ekākṣaropagīti*	X	6		

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S No	Metre	Canto No	Verse from Nos To	No of verses	Total in the poem
30	*Sragvinī*	X	8 -	1	1
31	*Induvadanā*	X	10 -	1	1
32	*Dodhaka*	X	16 -	1	1
33	*Manimālā*	X	21 -	1	1
34	*Pramāṇikā*	X	22 -	1	1
35	*Vidyunmālā*	X	23 -	1	1
36	*Māṇavaka*	X	24 -	1	1
37	*Vātormī*	X	25 -	1	1
38	*Capalājñā*	X	47 -	1	1
39	*Vipulā*	X	48 -	1	1
40	*Rucirā*	X	51 -	1	1
41	*Udgātā*	X	53 -	1	1
42	*Harinī*	X	56 -	1	1

In toto, forty-two metres are used. If we take in account the fourteen types of *Upajāti* used in the tenth canto, the total number of the metres used comes to fifty-five. In the tenth canto itself fifty-three metres are used, including fourteen types of *Upajāti*. All the metres except the two (*Upendravajrā* and *Ratnamālā*), which are used in the poem are used in the tenth canto.

The poem is so rich in metres that N. P. has not left any popular metre untouched. The statastics of such metres is astonishing

He has used variety of metres as above; the distribution can be done syllable-wise or syllabic instant-wise as explained below.

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No Metre with less than eight syllables is used. Metres used:

1. *The metres with eight syllables* : These are coming under *Anuṣṭubh*, and have many varieties. The varieties used by the author are *Māṇavaka*, *Vidyunmālā* and *Pramāṇikā*
2. *Triṣṭubh* : Metres with eleven syllables : i) *Indravajrā*, ii) *Upendravajrā*, iii) *Upajāti*, iv) *Doḍhaka*, v) *Rathoddhata*, vi) *Vātormī*, vii) *Śalinī*, viii) *Svāgatā*
3. *Jagatī* : Metres with twelve syllables : i) *Indravaṁśā*, ii) *Toṭaka*, iii) *Drutavilambita*, iv) *Praṃitākṣarā*, v) *Bhujangaprayāta*, vi) *Maṇimālā*, vii) *Vaṁśasthā*, viii) *Sragviṇi*.
4. *Atijagatī* : Metres with thirteen syllables : i) *Praharṣiṇi* ii) *Mañjubhāṣiṇi*, iii) *Rucirā*.
5. *Śakvarī* : Metre with fourteen syllables in a quarter · *Vasantatilakā*
6. *Atiśakvarī* : Metre with fifteen syllables in a quarter · *Mālinī*
7. *Atyaṣṭi* : Metres with seventeen syllables in a quarter : i) *Pṛthivī*, ii) *Mandākrāntā*, iii) *Śikhariṇī*, iv) *Hariṇī*
8. *Atidhṛti* : Metre with nineteen syllables in a quarter : *Sārdūlavikrīḍita*
9. *Prakṛti* : Metre with twenty-one syllables in a quarter : *Sragdharā*
10. The metre regulated by the number of syllabic-instants : i) *Āryā*, ii) *Gīti*, iii) *Upajāti*, iv) *Capalā*, v) *Vipulā*.
11. Metres (half-equal metres) : *Puspitāgrā*.

The poem that is amply and abundantly alliterated and full of figures of speech, speaks, by itself about the poetic ability of N P. The metres in variety used appropriately to supplyment to the sentimental ups and downs of the readers make him an inimitable poet of his own style

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Figures of Speech in the Poem:

The main figures of speech used in the poem are 1. *Upamā*, 2. *Kāvyalińga*, 3. *Rūpaka*, 4. *Śleṣa* and 5. *Arthāntaranyāsa*. Let us consider these figures elaborately.

1. Upamā (Simile)

A poet's poetic grandeur depends on how best he uses this figure of speech. No doubt other figures of speech are used by poets, but *Upamā* or Simile is the one which is liked and relished by both scholars and commoners alike

Upamā is defined by Mammata as the similarity in two different objects. He considers Simile as of two types i) *Pūrnā*, and ii) *Luptā* Again on a different basis, he divides it into two other types · i) *Śrautī*, and ii) *Ārthī*. These similes are expressed through sentences (*Vākya*), compounds (*Samāsa*) and Affixes (*Taddhita*).[3]

The rhetoricians consider *Upamā* as most important and most attractive. Ruyyaka has gone to the extent of remarking *Upamā* as the seed or basis of all other figures of speech [4]

One more writer considers *Upamā* as the crown-jewel and as the mother of poets.[5] Appayya Dīkṣita calls *Upamā* as a 'Dancer' who dances to entertain people.[6] With this background we may consider without any doubt that a poet's poetic ability is reflected in his use of 'Simile' in the poem.

N. P. who is no doubt a great poet has used this figure of speech most frequently and in a very attractive manner It is worth while to consider some example from his poem to know about his ability and greatness.

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The description of Hanūmān falling at the lotus-feet of Śrī Rāma is compared to a person bent with the burden of heavy load on him. The comparison is that Hanūmān is bent with heavy burden of devotion towards Śrī Rāma. Śrī Rāma lifts Hanūmān with his lotus hands like a person helping another to withstand the burden on him.[7]

In another verse[8] Hanūmān is compared with an arrow shot by Śrī Rāma. The verse is full of adjectives applicable equally to both the arrow and Hanūmān. The adjectives are applicable to both comparing simultaneously each with the other; hence the simile is called *Śliṣṭopamā*. The adjectives which qualify Hanūmān and the arrow are explained herebelow:

1 Karṇātamānīya muktaḥ· i) that which was released after bringing it near the ear; applicable to the arrow since the string of the bow is to be pulled to that extent to discharge the arrow, ii) who was drawn near the ear and sent with an assignment; applicable to Hanūmān who was called near the ear to communicate the secret message for its onward transmission to Sītā.

2 Sphuran: Self-illuminating (applicable to both)

3 Satpakṣapātī: i) with feathers (arrow), ii) one who is partial to the good (Hanūmān)

4 Vairi-bhayaṅkarah: Applicable to both of them as both frighten their enemies

Similar simile is there in describing Hanūmān and cloud with proper adjectives. This shows the mastery of the poet[9] The words used are worth-studying.

1. *Gobhiḥ samānanditarūpasītaḥ* : applicable to Hanūmān as the one who pleased Sītā with his words., ii) applicable to the cloud as it pleases the vegetation with its water.

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2. *Svavahni-nirdagdha-phalāśirāśiḥ* : i) Hanūmān who burnt with fire set to his tail, the demons en masse, ii) the cloud which burns trees en masse with the fire of its lightning.

3. *Tīrṇambudhiḥ* : applicable to both Hanūmān and cloud which cross the sea.

4. *Viṣṇupade* : i) applicable to Hanūmān in the sense of the lotus-feet of Śrī Rāma; ii) applicable to the cloud in the sense of the sky.

5. *Nanāma* : Hanūmān saluted, ii) the cloud remained subdued (in the sky)

Also, while comparing Sītā, who got herself proved 'pure' through the test of fire, N. P. inimitably finds a similarlity between her and the gold-necklace prepared from the gold purified through fire.[10]

While depicting the picture of Bhīma who burnt the lac-house and saved his brothers and mother, the poet compares him with 'Yogī' who burns his body and reaches the destination.[11] The pun is applicable to Bhīma as well as to a Yogī. This verse is also worth-understanding word by word:

1. Yogabalāt : i) Bhīma with his strategy,
ii) Yogī with the strength of his Yoga

2 Puraṁ dagdhvā : i) Bhīma burnt the lac-house;
ii) Yogī burns his body.

3 Sahajān dharmāniva dadhānah . i) Bhīma with his brother (Dharma etc ,);
ii) Yogī with his Dharma (good deeds)

4. Adāribhāvena : i) with the enmity of Hiḍimba-demon,
ii) without the body-decay

6 Jagatsu pūjyah applicable to both Bhīma and Yogī

7. Nārāyaṇamāsasāda : i) found (reached) Vedavyāsa
ii) found Viṣnu, the Lord of Vaikuntha

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In another comparison the black hair of Draupadī is compared to the black serpents. While the black serpents are used by a person knowing the *"Mantra'* to kill his enemies, Bhīma, similarly made use of the event connected with Draupadi's hair to kill Duśśāsan.[12]

The poet is well-versed in using similies in chain. Bhīma's three-fold character is compared beautifully as below He was like a bee, interested in the lotus, in devotion towards the lotus-feet of Śrī Kṛsna. He was like a swan interested in the lotus in looking after the lotus-like face of Draupadī He was like a sun to the collection of lotuses, as far as his people were concerned.[13] Also the demons who were hit to death by the Wind-god are compared to the wind-stricken clouds going into pieces and dispersing in the sky.[14]

In one of the verses the *Brahmasūtras* are compared to the sun while the words of Vedavyasa are compared to sun's rays.[15]

As directed by Lord Nārāyaṇa, the Wind-god desired to incarnate as M. on earth. This immediate acceptance of the order by him is beautifully compared to 'a servant wearing a jewelled crown, offered by his master, in all humility,' and 'like wearing the garland of desires and wishes of all gods.'[16]

The dullard who was taken over by Lord Anantāsana to foretell and announce the incarnation of the Wind-god is compared by the poet to a dancer or actor on the stage.[17]

The village Śivalli and the presiding deity Anantāsana are beautifully compared to the Ilāvṛta-khaṇḍa and Lord Śiva, and the Vedādri hill is compared to Meru mountain.[18]

Here we may go deep into an interesting verse wherein the maiden during her marriage with Madhyagehabhatta has been compared

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to 'knowledge of the Vedas.' The pun and simile reflect how best a comparison can be made.[19] The adjectives used with pun are as below:

Puṁsāṁ artham dātumucitam: i) for the good people in the world, he was capable of giving M.; ii) as far as the Vedas are concerned they are capable of giving the knowledge of Parabrahman to the good people.

Ucitam : i) suitable for Madhyagehabhatta; ii) suitable for the study of priests.

Suvarṇalasitam : i) decorated with gold ornaments

ii) decorated with good words

Vipravṛsabhapratipāditam: i) Given away in marriage by a brahmin, ii) preached by a good preceptor.

Kāmyam vedavidyāmiva: The simile is between the maiden and the vedic lore.[19]

The most beautiful verse with a chain of similies is the following in which the pleasant life to Madhyagehabhatta in the company of his wife is beautifully desiribed in a philosophical manner.[20]

Madhyagehabhatta was entertaining people with the narration of holy stories of Lord Visnu. It was like nectar. It was not only entertaining human beings but also pleasing gods who were serving Lord Anantesvara at Rajatapithapura.[21] This comparison of the stories of the Lord with nectar is worth-remembering.

Madhyagehabhatta while explaining the greatness of Lord Visnu decided to surrender to the Lord for be-getting a son He pondered that the devotion won't go waste as the same stands substantiated in the case of Kardama, Parāśara and Pāndu who could get famous children by worshipping the Lord. Here also the comparison is very interesting and instructing [22]

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A comparison which will remain ever green in the reader's memory can be found in the ninth verse of the sixth canto. Here M. was at Rāmeśvaram He was addressing a gathering full of scholars. He was explaining the *Aitareya Sūkta*. Some scholars interpreted the *sūkta* in a different manner and questioned him about the correctness of his interpretation. He then explained to them that every sentence in the Vedas has three different interpretations, the *Mahābhārata* has ten meanings and every word in the *Viṣṇusahasranāma* has hundred meanings. Here the scholars though got stunned at the statement asked him to explain the hundred meanings of the *Viṣṇusahasranāma*. He immediately started explaining the hundred meanings of the first word *'Viśva'* quoting from grammar, upanisads etc., The flow of meanings was so continuous that the scholars who were well-read could not digest all the meanings. They immediately begged to be pardoned.

Here the flow of words from M. is compared to the water flowing on the dooms-day and the scholars to the small wells which cannot receive and store all that water. In my opinion this comparison is the best in the whole poem.[23]

Sage Vedavyāsa with his dark body having a *tilaka* on the fore head as seen by M. is compared by the poet to a mountain of sapphire having a ruby at the top.[24]

While advising M. to go back to his place to compose a *Bhāṣya* on the *Brahmasūtras* to help people to ward off their ignorance, the poet takes the opportunity to use a simile. Lord Nārāyaṇa says that the words of M. would work as the rays of the sun. The sun's rays make owls in-active and the lotuses blossom. Similarly his works according to Lord Nārāyaṇa would silence the wicked and impart knowledge to the good.[25]

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In one more instance, a scholar named Puṇḍarīkapurī fails to interpret the Vedas as interpreted by M. Here the poet compares Puṇḍarīkapurī to an ancient character Paundraka Vāsudeva who had cut a sorry figure by intending to become Vāsudeva-Kṛṣṇa by wearing Śrīvatsa and having Garuḍa as his vehicle [26]

Padmatīrtha who was responsible for stealing M.'s library was not forgiven by the latter like a lion not forgiving forever, a pig which has killed its cubs.[27] This simile is full of pungent remarks to the miscreant Padmatīrtha.

Another impressive comparison is found in the comparison of M, king Jayasiṁha and other kings in the assembly of king Jayasiṁha. The poet compares the Acarya to the full-moon, Jayasimha to Aṅgāraka (mars) and other kings to stars. The meaning is that the Acarya was shining like a full moon.[28]

One more simile comparing *'Upaniṣad-bhāṣyas'* of the Ācārya to the 'temple of gods' blessing the persons coming in search of knowledge is very interesting.[29]

Thus N. P. has exhibited his poetic calibre by using 'Simile' in the best possible and appropritate manner in his own in inimitable style.

***Śleṣa* (*Pun or Paranomasia*)**

This figure of speech is an important one. *Śleṣa* (pun) generally means using the same words in two or more different meanings. This figure is considered as mainly dependent on meanings. When words, because of the difference in meaning, pronounced similarly mean differently depending upon the contexts, the figure of speech is called *'Śleṣa* or Pun or Paranomasia.[30]

In the prayer[31] before beginning the actual composition the poet uses his talent in saluting both sage Vedavyasa and Lord Kṛṣṇa using adjectives

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common to both of them. Both are renowned as Krsna by name. One was Vāsistha Krsna and another was Yādava-Krsna. The adjectives are used for both as below:

Yatpālitam nityam gokulam : i) The Vedas which were protected by Vedavyāsa eternally; ii) The cows which were protected by Śri Krsna always.

Anākulam, anāvilātma ullalāsa : i) without any change (Vedas) with pure form came to light, ii) without any worries, with good mind came to light.

Niradanilabhāse : i) having the colour of body similar to a dense cloud (applicable to both)

Krsnāramanapriyāya : Beloved of Pandavas, the husbands of Krsna (Draupadi) (applicable to both)

Tasmai krsnāya namah : Salute to that Krsna (applicable to both). Here the poet's ability is worth-appreciating. He has used many such words with pun. Examples are:

Pārthivasārtham: The group of kings; the group of trees (I 38)

Sattvāni : Kirmira and other demons; lions, tigers and other wild beasts. (I. 38)

Dvijihvā : wicked persons with malice; those with two tongues (serpents) (I. 39)

Manimatpurogān : Those led by demon Manimat; having serpents prominently (I. 39)

Kickakaugham : Kicaka and his followers; groves of hollow bamboos; (I. 40)

Dhārtarāstran: Kauravas; the swans with red feet (I.42)

The genius of N. P. in using Pun is found in the sixth canto. Here he uses eight verses to describe Vedas and Draupadi simultaneously.[32]

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D. R. Vasudeva Rao translates :

VII. 24. Having seen the group of the vedas misinterpreted by the māyāvādis, Madhvācārya who is an ocean of kindness vowed to refute the doctrine of the māyāvāda even as Bhima vowed to kill Duśśasana. (1) The group of vedas is the ornament to the persons eligible for study. It has its form manifested in the ripe minds of the excellent brahmins such as (the seers) Vaśista, Vāmadeva and others It has the delightful six auxiliaries such as the science of proper articulation and pronunciation, science of prosody, grammar, etymological explanation of difficult vedic words, astronomy and ritual. It is well decorated by the garland of gems (in the form) of the bright Brahmasutras (2) Draupadi is an ornament to the three worlds. She has a suitable human form manifested by the perfect mind of the eminent brāhmins Yāja and Upayāja (the priests of Drupada from the sacrifical offering). She has delightful limbs. She is well decorated by the garland of bright jewels in the string

25. (1) The group of vedas is brightened by the fourth part of hymn, beautiful order and ideas. It is associated with the well-known qualities such as the clarity of letters and others. It contains meanings as explained by Bhārata and the (sāttvic) purāṇas. It contains a suitable covering (as it cannot be understood by the ineligible ones) and it has the great brightness of the accents (such as udātta and others.) (2) Draupadi is rendered bright by her feet, fine gait and graceful movement. She has a famous complexion and qualities (such as) devotion to Lord Hari and others She is married by the Pandavas, the best of the clan of Bhārata. She had a proper attire and the great brightness of (melodious) voice.

26. (1) The group of vedas is recited (in the form of mantras) in good, important yajnas like the Rājasuya and others. It contains a firm view of

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the attributes of Lord Krsna. It is capable of teaching of all dharmas (such as the sandhyopāsanā and others). It is saluted by the groups of people like a mother. (2) Draupadi was engaged (as the helpmate of Dharmarāja) in good, important Yajnas like the Rājasuya and others. She had a firm mind in the attributes of Lord Krsna. She was clever in teaching all dharmas and she was saluted by the group of people like a mother.

27. (1) The group of vedas is unhappy on account of the forced (mis-) interpretation of the upanisads (which are like the head of the vedas) which are accepted as an authority in the assembly (of pundits), by the wicked māyāvādi who, by giving up the great path of reasoning (accepted by the vedanta) justified Brahmanhood in himself. (2) Draupadi is unhappy on account of the dragging of her locks of hair in the assembly (of the kauravas) by the wicked, deceitful Duhssāsana, who by giving up the great path of justice, justifies is own lordship (over the piece of land belonging to the Pāndavas.)

28. (1) The group of vedas misinterpreted (by the māyāvādis) was looked at indifferently by some virtuous persons who were rendered weak by the force of (the demon) Kali and were made to deviate from the good path It was looked at with sorrow only by some sages. (2) Bhisma, Drona and others who were rendered weak by the force of (the demon) Kali and were made to deviate from the good path looked in-differently at the dragging of Draupadi's hair. She was looked at with sorrow only by Vidura and other witnesses of dharma (such as Āditya and others)

29. (1) The group of vedas propounds again and again and clearly the Supreme with whom it deals as Vāsudeva as the bearer of the earth and as the Lord (Ātmetyevopasīta) It its view the Lord possesses full, auspicious qualities, is birthless and is different from the entire world (2) Draupadī was

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loudly crying out the name of the Lord as Vāsudeva, Dharaṇidhara, and Nātha She was meditating upon Him in her mind as one possessing full, auspicious attributes, free from defects and different from the entire world.

30. (1) The group of vedas which is greatly respected (protected) by Vāśiṣṭakṛṣṇa (Vedavyāsa) declares that the doctrine of identity should be rejected by the learned ones. This doctrine is not at all just. It is sad that such a thing is proclaimed. The group of vedas is free from defects (such as pauruseyatva and apramanikatva). As there is no other protector than Madhvācārya it is eager for protection. (2) Draupadi was crying that the dragging of her saree be stopped by the wise people (like Bhisma and others). She was saying that this gambling was not at all righteous. She was comforted by Yādavakṛṣṇa (Vāsudeva). She was free from defects. She had no other protector than Bhima and hence she was eager for protection.

31. (1) That Madhvācārya who is an ocean of compassion and who has full knowledge made firm vow on seeing the group of vedas to refute the doctrine (of the wicked māyāvādis) even as formerly he made a firm vow as Bhima, the most eminent of the clan of Bharata, on seeing Draupadi, to kill the wicked Kauravas (who are the helpers of the wicked Duryodhana and others.)

The above is what is called *antyakulaka*, where the verb occurs at the end of a group of verses.

Example of *Antyagugma* with *ślesa*

The *antyagugma* with *slesa* i. e. two continuous verses having a verb at the end of the second verse and having two different meanings, can be found in the last two verses of the sixth canto The two verses[31] describe the

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beauty of the Himalaya mountain and that of Lord Visnu, simultaneously with the help of same words used as adjectives but giving different meanings D. R. Vasudeva Rau has translated as follows:

56. "(Verses 56 and 57 form the 'antyayugma' and as such they have to be read together. The poet describes the glory of Lord Nārāyaṇa and that of the Himālaya mountain. He says that on seeing this mountain the ācārya remembered the Lord who is embraced with the hands by the smiling Lakṣmi, who sleeps (for four months) on the bed of Śeṣa for the happiness of the virtuous, who dwells in the hearts of the happy gods, who is supreme and who has a body that shines like the place having an emerald)

"Madhvācārya who has composed the śāstra that gives abundant bliss meditated on Lord Nārāyaṇa (the foe of the demon Mura) on seeing the Himālaya mountain which is surrounded by ponds of lotuses that have bloomed well, which has endless (or, indestructible) garlands of flowers and beds for the enjoyment of the virtuous, which contains trees that have branches of flowers that have bloomed, which is high (or, excellent) and which possesses pre-eminent lustre on account of the place replete with emeralds.

57. "(On seeing that mountain which bears the earth the ācārya meditated upon Lord Nārāyaṇa (the foe of the demon Mura) who is saluted at his feet by a host of great sages, who dons the pitāmbara shining like gold, who has put on shining jewel-ornaments, who has worn excellent golden bracelets (on His hands), who has the shining garland of wood-flowers, who has captivating beauty and who has a body of faultless bliss.)

"That Madhvācārya who has composed the śāstra that gives intense happiness meditated on Lord Nārāyaṇa (foe of the demon Mura) on seeing that Himālaya mountain (the bearer of the earth) which contains a host of great sages

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bowing near its feet. It has a sky (over it) rendered bright by the gold on the peaks. It has a group of lustrous jewels. It is rendered bright by its golden, pre-eminent bases. It shines on account of the rows of good trees. It has delightful beauty and a shape causing good happiness."

In the seventh canto[34] there is the description of trees and sages of Badarikāśrama through Pun.

VII. "2. Madhvācārya saw that Badarikāśrama where trees having wonderful branches shone. They would bear the cold, rain and the heat of the sun. They were famous with the big forests. They were the shelter to birds and were touching the sky. Similarly, sages belonging to different vedic divisions shone there. They would bear the cold, rain and heat of the sun. They were the shelter to the brahmins famous for the performance of big sacrifices. They were meditating on the feet of Lord Visnu.

3. "Madhvācārya saw that Badarikāśrama that contains birds beginning with parrot and others having a group of words that are like nectar to the ears. It contains birds having good wings and (also) white, excellent swans having their firm mind in the lotuses most dear to them Similarly, it contains sages beginning with Śukācārya and others having a group of words propounding the Lord's attributes. It contains brahmins having a good (vaiṣnava) tenet and (also) pure, eminent ascetics having their firm mind in Lord Nārāyaṇa most dear to goddess Ramā.

4. "That Madhvācārya saw that Badarikāśrama which is like Vaikuntha. It is filled with the groups of flowers and sages. It fulfils the desires of the minds of the virtuous who are devoted to the (supreme) independent Lord. It is inaccessible to those devoid of knowledge and devotion. It contains people having no hatred for one another. It is the abode of Lord Vedavyāsa. (Vaikuntha

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which is the abode of Lord Nārāyaṇa is filled with the hosts of gods. It fulfils the desires of the minds of the virtuous who are devoted to the Lord. It is inaccessible to those devoid of knowledge and devotion. It contains people having no hatred for one another.)"

(Translation by D. R. Vasudeva Rau)

Further, in the eighth canto there are verses[35] which refer through pun to both Lord Rāma and Lord Kṛṣṇa. D. R. Vasudeva Rau translates:

VIII. 19. (1) "The compassionate, venerable Lord Nārāyaṇa who pleases the gods along with the vasus (or the sun or brāhmins such as Viśvāmitra and others) was born formely (in treta age) on earth in the solar dynasty as Śrī Rāma to whom king Daśaratha of excellent prosperity who has conquered the ten directions and destroyed the foes, became the father.

(2) "The compassionate, venerable Lord Narayana who was the giver of happiness to Vasudeva was born on earth formerly (at the end of dvāpara age) in the lunar dynasty as Śri Kṛṣṇa to whom the chariot which conquered the ten directions and which killed the foes became the producer (cause) of all supreme wealth

20. "Even Mahāśeṣa (the lord of serpents) who is dear to Lord Nārāyaṇa (the Lord of the world) was born on earth as Lakṣmaṇa. Afterwards the birth of discus and conch took place (their abhimanis Manmatha and Aniruddha respectively were born as Bharata and Śatrughna). Of these two (Rāma and Lakṣmaṇa) that son of Dasaratha who is the elder brother of Lakṣmaṇa, who has conqured the moon by the lustre (of his face) and who is charming is called by the name of Rāma.

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2. "Even Śesa who is dear to Lord Nārāyaṇa (the Lord of the world) was born on earth as Balarāma Afterwards the birth of fear to the enemies took place. That Balabhadra who has conquered the moon by the lustre (of his body,) who is the elder brother of Śrī Kṛsṇa and who is pleasing is called here by the name of Balarāma.

21. (i) "Afterwards that able Śri Rāma looked at again and again by the father (Daśaratha) who is unable to bear the separation was taken to the forest by the sage (Viśvāmitra) who is put to fear by the wicked persons (such as Subāhu, Mārica and others). Then that Śrī Rāma killed the demoness (Taṭakā) born in the āsurik dynasty.

(2). "Afterwards that able Śrī Kṛsṇa looked at again and again by the father (Vasudeva) who is unable to bear the separation was taken to Bṛndāvan (the abode of Nandagopa) by Vāsudeva (who is meditating on the Lord) who is put to fear by the wicked Kamsa. Then that Śri Kṛsṇa killed the demoness (Pūtanā) possessing āsurik nature.

22. (1) "Afterwards the group of the virtuous persons beginning with the gods and others praised that Śrī Rāma who is destroying in the battle (the demon) Subāhu who is engaged in war, who hates the sacrifice of Viśvāmitra, who has cruel hairs, who shelters evil and who is most wicked.

2) "Afterwards the group of the virtuous persons beginning with the gods and others praised that Śrī Kṛsṇa who has good shoulders, who is engaged in slaying in the battle the wicked persons beginning with the cruel Keśi and Ariṣta who hate the sons of the sages having matted locks of hair

23 1) "This Śrī Rāma to whom the entire collection of vedas is dear (or, who is dear to sages such as Viśvāmitra and others knowing all the vedas)., who has obtained all the beautiful, desired things and who is wandering in the

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bright sacrifice having brāhmins possessing vedic sounds (like udātta and others) and bright qualities (such as devotion and others) sported honouring the words of sage Viśvāmitra uttered affectionately.

(2) "This Śri Kṛṣṇa who is dear to the entire herd of cows (or, who is dear to all the people of Nandagokula), who honours the beautiful cowherdesses who have the heat of cupid and who have words and knowledge combined with affection, sported wandering in the Bṛndāvan which is rendered bright by moon-light and which has the bright and melodious sounds of birds

24. (1) "Śrī Rama who is accompanied by his younger brother (Lakṣmaṇa) and sage Viśvāmitra went to the beautiful town of Mithilā dear to king Janaka. That Śri Rāma who is entering this town and who is the sole beautiful person in the world became the cause of joy to the eminent eyes of men and women.

(2) "Śri Kṛṣṇa who is accompanied by his elder brother (Balarāma) and all the (cowherd) friends went to the town of Mathurā dear to his father (Vasudeva). That Śri Kṛṣṇa who is entering this town and who is the sole beautiful person in the world became the cause of joy to the eminent eyes of men and women.

25. (1) "After entering the town Śri Rāma by whom the bow of Śiva was effortlessly broken and the prowess of the princes having a tough army was destroyed and who is the father and preceptor of Brahmā served the sage Viśvāmitra and pleased His relatives (such as Lakṣmaṇa and others) by His un-limited ability.

(2) "After entering the town (Mathurā) that Sri Kṛṣṇa by whom the bow of Śiva (given to Kamsa) was effortlessly broken, by whom the prowess of Kamsa, son of king Ugrasena, was destroyed and who is the father and preceptor

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of Brahmā, served well the brāhmin preceptor (Sāndīpani) and pleased His relatives (such as Vasudeva and others) by His unlimited ability (shown in the form of victory over Jarāsandha and others.)

26. (1) "Śri Rāma accepted (in marriage) Sītā (of the form of Śri Laksmi) who has come to the earth, who is the daugther of king Janaka and who has eyes like the lotus-petals. Having conquered by His sport (in the eyes of the ignorant) Paraśurama (the enemy of kings) He reached the town of Ayodhyā which is impassable like the sea and obtained happiness.

(2) "Śri Krsna accepted (by force) Rukmiṇī (of the form of Śri Laksmi) who has come to the earth, who is the daughter of the king Bhismaka and who has eyes like the lotus-petals. Having conquered the enemy-kings Rukmi, Jarāsanda and others by His sport, He reached the town of Dwārakā which is impassable by sea and obtained happiness.

27. (1) "Śri Rāma who is doing what is dear to the virtuous sages (such as the slaying of Rāvana and others) went without sorrow to the forest quickly as if only for the pleasure of Kaikeyi (the little mother) along with the auspicious wife (Sita) and an excellent friend Laksmana who is like a pole of great victory (or, who has the flag-staff that produces great victory.)

(2) "Śri Krsna who is protecting the virtuous sages dear to Him went gladly (in order to kill the demon Naraka) for the pleasure of Aditi (mother of Naraka) along also with the auspicious wife (Satyabhama) and an excellent friend Garuda who is a sign of the pole of great victory.

28. (1) "That Śri Rāma who went to inaccessible places like those beginning with Citrakūta mountain and others which were crossed by him and who, having killed many haters of the virtuous like those beginning with Khara,

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Dūṣaṇa and others obtained for them, after their prārabdha karma, the (eternal) hell known as Mahātamas which causes (even on hearing) great fear to all people and which is unendurable (on account of everlasting suffering.)

(2) "That Śri Kṛsna having gone to and crossed inaccessible places such as those beginning with mountains and others and having killed in order many enemies of the gods who are cruel and full of defects and also (the demon) Naraka obtained for them the mahātamas which causes fear to the world and which in unendurable.

29. (1) "Śri Rāma who is dear to His devotees and who carried away destroyed the multitude of Indra's foes (such as Khara, Dūṣaṇa and others) who were put to sorrow greatly (in war) and who have pride (due to prosperity and others) and forgetfulness (of their duty) obtained splendour along with the dear wife (Sita) who is worshipped in the world and who has the excellent lustre spread in the courtyard of the beautiful hermitage (Pañcavaṭi.)

(2) "Śri Kṛsna who is dear to His devotees and who carried away the pārijāta tree of the gods who possessed pride (due to prosperity and others) and forgetfulness (of the fact that He is their master) and who are put to sorrow greatly obtained His house (Dvārakā) along with the dear wife (Satyabhāmā) who has (her) superior ability displayed in the delightful and effortless battle (with Indra) and who is worshipped by the world.

30. (1) "The venerable Śir Rāma ignored (for the time-being) His enemy, the ten-headed Rāvaṇa who has conquered again and again the group of kings and gods who are the lords of the directions and therefore is terrible to others and who is carrying away Sītā (the form of His wealth) who is most dear and who is shining in this hermitage.

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(2) "The venerable Śri Krsna ignored the enemy (Duryodhana) who, having conquered again and again the ten directions and the group of kings having abundant wealth causes fear to the enemies and who takes away (at the game of dice) the shining wealth of the most dear Pāṇḍavas (at Indraprastha.)

31. (1) "Śri Rāma who was saluted (at Rsyamuka mountain) by apes beginning with Hanūmān and others., one day killed Vāli (son of Indra) with His arrow and gave to His dear Sugriva (son of Sūrya) his own excellent kingdom (of Kiṣkindha) free from enemies.

(2) "That Śri Krsna who was saluted (at Upaplāvya) by Bhima (son of Vāyu) and others enthused Arjuna (son of Indra) by His Gitopadeśa (to fight against the Kauravas) and gave to His dear Yudhisthira (son of Yama) his own excellent kingdom free from enemies such as Dhṛitarāstra and others.

32. (1) "There (at Rsyamuka mountain) Śri Rāma who killed (the demon) Madhu having obtained happiness by the excellent news of Sītā (His wife) that came out of the mouth of Hanumān (son of Vāyu) and shining on account of the tough army of the monkeys went to the town (of Lankā) that is in the middle of the sea and that is served by the demons

(2) "There (at Upaplāvya) Śri Krsna who killed Madhu having obtained happiness by the excellent news (of the slaying of Kichaka) of the Pāṇḍavas that came out of the mouth of Bhima (son of Vāyu) and shining on account of the discus (Sudarśana) which is as sharp as the sun went to the town (of Dvārakā) that is in the middle of the sea and that is served by the people of merit.

33. (1) "Śri Rāma who possesses valour shown by the group of sharp arrows killed the elephant in the form of the stout Kumbhakarna who is arrogant (on account of his strength), who is in the company of the elder brother (Ravana) and (also) of Indrajit (the enemy of Indra), who is a burden to the earth and who has a large army.

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(2) "Śri Kṛṣṇa destroyed with Arjuna's sharp arrows and His discus the vast Kaurava army which is strong and a burden to the earth, which has big elephants and demons as soldiers.

34. (1) "After the killing of Kumbhakarṇa and others, Śri Rāma who does for a long time what is good to the virtuous, obtained perfect identity with His original form (of Śri Viṣṇu) after reaching Ayodhyā along with His wife (Sitā) who (to show her purity) entered the fire and with His brother (Lakṣmaṇa) and other important persons (such as Hanūmān, Sugriva and others).

(2) "After destroying the Kaurava army Śri Kṛṣṇa who does for a long time what is good to the virtuous obtained perfect identity with His original form after reaching Vaikuṇṭha along with the wife (Rukmiṇi) who entered the fire (at the time of ascent to heaven) and with the brother Balarāma and others."

There are many more instances where N. P. has used *Śleṣa* or Pun with propriety and effect. This shows N. P. as a master of Pun

Rūpaka (Metaphor)

When in simile (*Upamā*), *Upameya* and *Upamāna* are not distinguished, the figure of speech is called *Rūpaka* (Metaphor)[36] This is nothing but simile without distinction of things being compared with. That is there is identification of the two even though they are quite distinct. N P has cleverly used this figure but not so frequently as he has used 'Simile' and Pun'. Some examples can be given from *S M.* to show the ability of the poet in using this figure, viz. Metaphor.

In the first canto while saluting his father Trivikrama Paṇḍita, the poet identifies his face with the moon who could ward off the darkness of ignorance through *'Tattvapradīpa'* full of rays (sentences) giving happiness to the people of the world.[37]

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Equally beautiful is the 'Metaphor' used while the poet apologizes to the readers for unknowingly disordering the happenings in the life of M., in his descriptions i. e. not in the order of happenings chronologically. He identifies himself with an inexperienced person trying to make a garland out of jewels not knowing the suitable place for jewels in the garland. This is a beautiful metaphor, befitting the capability of the poet.[38]

In one more verse[39] Śrī Rāma is identified with the sacrificial fire, Sugrīva with the *Yajamāna* performing the sacrifice, the war between Śrī Rāma and Rāvaṇa as the sacrifice, Lakṣmaṇa as the *Pratiprasthātā* and Hanūmān as *Adhvaryu*. This metaphor is one among the pleasing metaphors in the poem.

In the second canto in the first verse[40] the poet explains the situation prevailing at the time of the birth of M. This verse is also comparable with other good compositions of the poet. The metaphor used is also worth enjoying.

The verse describes that at the time of the birth of M., because of the influence of Kaliyuga, the knowledge was covered with wrong interpretation of scriptures spreading the darkness of ignorance

M. in a verse[41] is identified with Lord Nārāyaṇa, description of which is as below:

Vedavrāta-sudarśanaḥ: Having the Vedas as his Sudarśana-disc.

Tarkākhya-sankhadhvaniḥ· The work *Brahmatarka* as the sound of the conch

Vibhrājiṣnu-purāṇa-saṁhati-gadah: The famous Purāṇas as the mace Kaumodakī.

Ślokaugha-śarṅgānvitah: The Pañcarātra-literature as his bow.

Satsūtresuh: *Brahmasūtras* as arrows.

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Itihāsa-nandaka : The *Mahābhārata* as sword 'Nandaka'

Madhvākhya-nārāyaṇah : Nārāyaṇa having the name Madhva

Here *Māyāvi-devadviṣah* is used in dual meaning, one referring to Māyāvādins and the other to the demons, in respective reference to M. and Lord Nārāyaṇa. The sunset is inimitably described by the poet in the 14th canto using the metaphor in the best possible way. The half submerged sun is compared with 'ruby', the earth as the woman having the sea as her cloth with emerald colour.[42]

Thus in the use of metaphor the poet has exhibited his genius but in a restricted way. He was not as free in the use of Metaphor as in respect of Simile or Pun.

I mention here as a last example of Metaphor of the poet in the poem which the readers relish to recall[43] often. Here M.' ten *Prakāraṇgranthas* (*Dasaprakaraṇas*) are capable of destroying the dry forests of rival philosophers M.'s ten *prakaraṇas* are short treatises, but they are capable like the sparks of fire of destroying the forests to destroy the dry arguments of other rival philosophers.

***Arthāntaranyāsa* (*Corroboration*)**

The fourth most frequently used figure of speech by N. P. is *Arthāntaranyāsa*. Either in comparison or in contrast if an universal truth is advocated or supported by a particular fact or the vice versa, the same is called the figure *Arthāntaranyāsa*. To say it in other words "The universal and the particular" are related in such a way that one of them is supporting the other.[44] Mammata defines it similarly. V. S. Apte defines it in the *Student's Sanskrit English Dictionary* (P. 53) as a figure of speech in which a general proposition is

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adduced to support a particular instance, or a particular instance to support a general proposition. It is an inference from particular to general or general to particular. There are some worth-quoting examples of this figure of speech used in a masterly manner by N. P.

In the second canto the poet quotes an instance in which a brahmin called Muḍillāya gave a cow for the use of the family of Madhyagehabhaṭṭa so that child Vāsudeva could be fed with its milk. This help or good deed of Muḍillāya did not go without a reward. Muḍillāya took birth as his son's son and obtained the knowledge of the Supreme Lord and thereby the salvation. Here the poet supports this instance with the general proposition that the rewards of the gifts made, depend upon the qualities of the recipient.[45]

When, in another instance, Madhyagehabhaṭṭa who had spoiled his mind for some reason, approached his son automatically became happy forgetting all the previous sourness of his mind. This is because good people are interested in good qualities which make them happy.[46]

Once M. was describing the waist of Śaṅkara from the point of view of science of proportionate body. This enraged Śaṅkara who took an oath to break M.'s ascetic staff. This indeed is the nature of the wicked. So the poet draws a general conclusion from a particular instance.[47]

While describing the habits and enjoyments of the liberated souls, the poet says that though such liberated beings are free to act and consume anything, they invariably have made it a habit to offer the nectar, fruits and flowers to Lord Hari. This is because people always follow their nature This is also an excellent example of *Arthāntaranyāsa* [48]

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In the Vaikuntha, young women with their eyes decorated with collyrium, prompted by their husbands in time get up the gem-cot slowly with all humility. Humility is the decoration for all Rasas indeed! This has been mentioned by the poet with a beautiful *Arthāntaranyāsa* [49]

While describing the devoted work of M.'s disciples, the poet says that there is no quality equal to ability.[50] This is also an example of the same figure of speech.

In one more verse, the poet compares Trivikrama Pandita with a bee. The bee wandering in an unknown forest would come to know which flower bears honey. Similarly Trivikrama Pandita though having no acquaintance with M. could understand the secret essence of M.'s qualities.[51]

In an instance, the listeners or followers of scriptures who used to follow the readers are quoted to be following the lines written, depending on their capacities. Though some followed the readers very fast and others slowly, the latter too with effort followed the former in due course because effort itself is the cause of success![52]

The essence of the beauty of *Arthāntaranyāsa* is found in the 46th verse of 14th canto. M. and Vedavyāsa who are pure like the sun shine without heeding to distress or happiness. The poet says the sun shines without difference during the rising time and the setting time as well. The sun is pure and cannot be differentiated as rising or setting Similarly the devotees of Lord Visnu, who shine with their own brightness would be serene and calm during both distress and happiness.[53]

With this I may conclude that the poet though not so frequent in the use of this figure of speech, has used it befittingly whenever the situation demanded.

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Other Figures of Speech used in the poem:

Kāvyalińga: [54] (Poetic cause)

This figure of speech is found in two verses. In one verse, while narrating the story of Bhīma, the poet finds the cause of this enemies not succeeding to kill him. Bhīma could not be poisoned to death, nor the serpents could bite him to death nor could he be drowned in the pond 'Pramāṇakoṭi' The attributable cause or reason for this is that Bhīma is the incarnation of Lord Vāyu, the giver of life to the world.[55] While describing Śaṅkara's philosophy, the poet says that Śaṅkara described the very same philosophy with another name because he was a Buddhist in disguise.[56]

Vyatireka: (Special Excellence)

In this figure of speech *Upameya* is represented to be superior to *Upamāna* [57]

While comparing M.'s fame, the poet says that it excels the fame or brightness of the sun. The sun wards off the ignorance or darkness of the three worlds. But M.'s fame dispels the darkness (ignorance) even beyond the three worlds in the form of knowledge.[58]

Also in the sixteenth canto in the 15th verse, the sea though compared with M. is described to be inferior due to its salinity.[59] M and the sea resemble each other in respect of qualities like dignity, depth etc , But he is dearer to the people than the sea because his voice is sweet while the sea is sour This is an inimitable example of *Vyatireka* or Special Excellence.

Dīpaka: (Illuminator)

This is described in *"The Student's Sanskrit-English Dictionary"* by V. S. Apte (P. 253) as a figure of speech in which two or more objects (some

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relevant and some irrelevant) having the same attributes are associated together or in which several attributes (some relevant and some irrelevant) are predicated of the same subject. This is in consonance with the Mammata's definition.[60] The example of this figure of speech is the 44th verse of the first canto wherein Bhīma's story is described in brief. Bhīma after looking after the kingdom handed over the same to Subhadrā and his grand-son Parīkṣita. He left for his eternal abode along with his brothers, meditating the lotus-feet of Lord Krsna. Bhīma's presence had worried the demons and his fame had pervaded the three worlds. Here all the deeds or attributes are predicated to one person viz. Bhīma.[61]

Utprekṣā: (Poetical Fancy)

"This is a figure of speech, which consists in supposing *Upameya* and *Upamāna* as similar to each other in some respects and in indicating, expressly or by implication, a probability of their identity based on such similarity" says V. S. Apte in *Student's Sanskrit-English Dictionary* (P. 102) Similarly Mammata defines in his *Kavyaprakasa*.[62]

M.'s birth was welcomed by gods and people alike. The drums beaten by heavenly beings were heard by the people on the earth. The sounds were as though for declaring the happiness of the good people and distress of the wicked because of M.'s birth.[63] This is certainly an *Utprekṣā*

Apahnuti : (Concealment)

Apahnuti is a figure of speech in which the real character of the thing in question is denied and that of another (alien or imaginary) object is ascribed to or superimposed upon, as per V. S. Apte in accordance with Mammata.[64]

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Viśvapati in his commentary has considered the verse no 22, of the first canto as coming under the figure of speech *'Kaitavāpahnuti'*. The verse describes an incident wherein when asked by Lord Rāma, Sītā offers her garland to Hanūmān to prove that Hanūmān was the most affectionate to both Rāma and Sītā.[65] The poet says that Sītā reposed intense kindness in Hanūmān through the pretext of the necklace. Similarly we may find examples of Nirukti (I. 10)[66] Kaimutya (VI-10 & 32),[67] Sambandha (XI. 23),[68] and Ābhāsa (XV 125).[69]

Also the poet has used two or more figures of speech forming a part of each other in same verses. Usually when two figures of speech are inseparably found in a verse, the figure of speech is called *'Saṅkara'*. The figures of speech in the verse cannot be independent of each other. Mamata also defines *'Saṅkara'* as above.[70]

Example of Saṅkara in *S M.* are not many. But we have some examples to show that the poet was well-versed in the use of such figures of speech. The examples are: *Upamā* + *Arthāntaranyāsa*[71]; *Śleṣa* + *Rūpaka*[72]; *Rūpaka* + *Upamā*[73] and *Vibhāvana* + *Vyatireka.*[74]

Regarding the use of figures of speech N. P. has shown his excellence. Though *Upamā*, *Śleṣa*, *Rūpaka* and *Arthāntaranyāsa* are used in abundance, he has shown his ability in the use of many other figures of speech as explained above.

The Poetic Grandeur of S M.

Viśvapati in his commentary on *S M.* describes the poem as 'abundantly alliterated'[75] Alliteration (*Anuprāsa*) is nothing but repetition of same consonants even though vowels may differ. (*Varṇasāmyaṁ anuprāsaḥ*)

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1. *Alliteration is the essence of the poem*:

We have innumerable examples of Alliteration. We can quote only a few to exhibit the ability of the poet.[76] Similar repetition of the same syllables or words at the beginning, middle or end in the verses which is called 'Yamaka' is found in the comparison of M. approaching the Himālayas. The repetion of words to represent both M. and the Himālayas is an inimitable example of Yamaka.[77] An equally excellent example is there in the description of Vaikuntha.[78]

N. P. who though has used different ways of entertaining the readers and enlightening them as well, the most attractive way he has treaded is the way of using letters and words with alliteration to make the poetry linger in the hearts and brains of the scholars and laymen alike.

No doubt there are many examples to quote the poetic mastery of N. P. But since each and every such verse can not be gone through deeply for the fear of volume and also time, it is found necessary here to quote only a few examples which I have considered most appropriate. The description of some of the verses do not mean that other such verses have less beauty or they are not worth-going deep into. However since every verse or part of every verse, almost has tintillating and melodious effect, Viśvapati's commentary mentioning the poem as 'alliteration-abounding' is appropriate.

2. *Appropriate and Timely Use of Metres*:

The ability of the poet in using appropriate metres depending on the situations in the poetry is second to none.

The metre *Upajāti* is used in the first canto to describe the back-ground of the necessity for the incarnation of Wind-god The disappointed world was waiting for some savior.

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The beautiful *Sundarī* metre in the seventh canto is in conformity with the serene and spiritual calmness of the Vyāsāśrama.

The metre *Mañjubhāṣiṇi* with all its essence of intonation and cadence is used in the eighth canto to describe the various incarnations of Lord Visnu.

The use of *Rathoddhatā* in the ninth canto to explain some very important milestones in establishing the Madhva Philosophy is most appropriate. The events which are explained suggesting the victory of Mādhva philosophy over other philosophies then prevailing, are as below:

1. Composition by M. a *Bhāṣya* on *Brahmasūtras* repudiating all the twenty-one *bhāṣyas* composed till then.
2. Establishing a victory over all other theories including Bhātta's theory.
3. Conversion of M.'s preceptor Acyutapreksa into a Dvaitin by M.
4. Spreading the significance of Mudrādhāraṇa.
5. Installation of the idol of Lord Krsna which in the course of time developed into a centre of Madhva philosophy.

These important developments, during the transition period are described in appropriate *Rathoddhatā* metre.

The majesty of M. is suggested through the metre *Śālinī* in the 12th canto. The unperturbed M. facing majestically all the physical and mental tourtures by his rivals i. e. Mayavadins befits the majestic *Śālinī* metre.

The world which was overwhelmed with happiness on account of the deeds of the Wind-god in the incarnation as M: is reflected in the metre *Praharṣiṇi* used in the last sixteenth canto. Similarly, every metere is used by the poet befitting the situation.

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3. *Scenic Descriptions in the Poem*:

The power of the poet in description of events, scenes and the nature is displayed in the poem with all its excellence. Many of the descriptions are covered under the description of various metres and they are not repeated here for the fear of repetition.

In the first canto, the ripe time for the incarnation of the Wind-god is described. It was the time when good people who were misguided by wrong interpretations of scriptures were craving for a person-incarnate to guide them towards salvation.[79]

The comparison of Śivalli village to Ilāvṛta Khaṇḍa is a description par excellence. Śivalli was surrounded by Vedādri hill and God Anantesvara like Ilāvṛta by Meru mountain and god Śiva [80]

A simile with pun is there in comparing M.'s mother to the night in a bright-half of the month. The night bears, during the days of clear sky, the moon-god. She similarly became pregnant bearing him, during the period of fertility The beauty should be relished only in Sanskrit as any translation won't in anyway come near the original description.[81]

When the sun rises, be without clouds or be with clouds covering him, the lotus-flowers blossom. Thus lotus-flowers happily blossom even when the sun is hiding behind clouds. Similarly, though M. was in the guise of a common man, he could make the minds of good people happy by making them feel the divine Wind-god in their midst.[82] This description that too in *Mālinī* metre is so beautiful that it blossoms from the heart of the poet suggesting that the existence of the divine personality, irrespective of its form, would be felt by good people.

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Lord Raṅganātha at Śrīraṅgam is described as sleeping on Ādiśeṣa for the good of the people. The breeze from Kāverī river is passing over him. This verse is an excellent example of alliteration. The very description makes the readers have affectionate devotion towards the Lord.[83]

While concluding the sixth canto, M. is compared with the sun who makes the stars disappear in the sky and to the lion who breaks the skull of the elephants. Here the stars and the elephants are no others but the Māyāvādins.[84] This description is beautifully composed in the *Śārdūlavikrīḍita* metre.

On another occasion M. was explaining to an assembly of scholars that the words in the Vedas have three meanings (interpretations), the *Mahābhārata* has ten different meanings and the words in the *Viṣṇusahasranāma* a hundred meaningss. Immediately, he was asked by the scholars to explain hundred meanings of the *Viṣṇusahasranāma*. Accordingly, he began with the first word *'Viśva'* and started explaining the meanings. The scholars were stunned at his explanations and could not digest fully what was explained by him. The poet in his best Simile compares them to the wells that could not accommodate the flood water of the doomsday.[85] This description indeed places N. P. high in the world of poets.

Further the *Kulakas* describing both theVedas and Draupadī have been explained else-where in the thesis They are monumental of the genius of N. P. The verses in the eighth canto describing the various incarnations of Lord Kṛṣṇa, have been fully explained, under the figure *'Śleṣa'*. The requisite use of pun in the description of two of the incarnations viz., 'Rāma and Kṛṣṇa' throw light on the depth of knowledge of the poet both in grammar and the Puraṇas

The description of Badarikāśrama is the best use of pun and attracts the scholars. Vedavyāsa in the said Āśrama was surrounded by sages and was actually a decoration to the world.[86]

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The pen-picture of Vedavyāsa is very picturesque Though it is not out of place to quote the verses here, it is not done so for fear of volume However some adjectives and sentences used by the poet in describing Lord Vedavyāsa enrich our heart with reverence and devotion towards him.

1. He was none else but Nārāyaṇa[87] with all auspicious qualities without any blemish.
2. He divided the Vedas into three.[88]
3. He composed eighteen Puraṇas, *Mahābhārata* and *Brahmasūtras* [89]

Then what about the physical personality of Vedavyasa, It is as attractive as the way of expression of the poet:

1. His red feet give us a scope for imagination that they have become red due to the removal of material desires from the minds of his devotees.[90]
2. His nails outshine the sun because they ward off the darkness of ignorance of minds.[91]
3. His feet are so attractive that there can be no third comparison to them (They can be compared with each other only.)[92]
4. His neck has three folds as though representing three Vedas ever chanted by Him.[93]

The company of Vedavyāsa is so attractive that the poet writes, even the Tulasi occupying a place on Vedavyāsa's ear seems to whisper into His ears requesting him not to replace it by any other flower or leaf for the fear of losing His company.[94] The imagination of the poet and his composition of the verse are laudable.

The red *tilaka* on the fore head of Vedavyāsa, who is of the colour of a thick or dense cloud was like a ruby shining on the emerald mountain.[95]

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With all these beautiful examples, the description culminates in the poet expressing his inability to explain in words the union of two great personalities and the poet finds no comparison to it except the black Yamunā river joining the golden Gaṅgā or the union of Lord Kṛṣṇa and Bhīmasena.[96]

The conversion of Acyutapreksa M.'s preceptor is a historic event. The poet says that after studying M.'s *Brahmasūtrabhāṣya*, Acyutapreksa could not help spreading the philosophy of M. like a cloud which gives out water to the world taking it from the ocean.[97] The conversion of Acyutapreksa and his interest in the study of M.'s philosophy is compared to a person addicted to drinking salty water coming across sweet water to quench his thirst and thereafter forgetting totally his previous habit and switching over to drinking only sweet water.[98]

There are some portions which are to be discussed in detail to exhibit the poetic ability and genius of N. P. Let us discuss them one by one

The first and the foremost portion which attracts our attention is the eighth canto This is natural since in a garland or necklace, a pendent or a jewel in the middle attracts the attention of the onlookers. It is called *Madhyamaṇinyaya*. The portion is very important for the following reasons.

1. The canto is in the middle of the poem.
2. The story of the canto (summary) takes a turn in the establishment of Mādhva philosophy. Lord Narayana Himself orders M. to compose *Brahmasūtrabhāṣya* to undo the effect of twenty-one earlier commentaries This is important in the context of Lord Nārāyaṇa Himself declaring other commentaries not upto the mark that too in the presence of Vedavyāsa, the composer of the *Brahmasūtras*.

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3. Three great personalities of the world viz., Lord Nārāyaṇa, sage Vedavyāsa and an ardent devotee M. came together forming a great trinity to save the good people from ignorance.
4. All the incarnations of Lord Nārāyaṇa are described in detail with inimitable pun. Now let us discuss in detail the beauty of this canto:

A rarely used *Mañjubhāṣiṇi* metre is used in this canto to present the theme of the canto. It is befitting most, the description of Lord Nārāyaṇa at Badari and M.'s getting blessings from Him. The pun-oriented verses make the poet great and exhibit to the world at large that N. P. is no less a poet than Kālidāsa, Bhāravi and Māgha.

What was taught by Lord Vedavyasa to M. ? The teachings were those that M. considers *'Sadāgamas'* viz. Vedas, Sattvic Purāṇas, *Brahmasūtras*, *Mahābhārata* and Pañcarātra.[99]

Vedavyāsa takes M. to the hermitage of Lord Nārāyaṇa. The Lord's pen-picture is beautifully presented comparing Him with 'the burning fire without smoke.[100] This simile in quality, in my opinion can be almost compared with Kālidāsa's most famous comparison of Indumatī in the *Raghuvaṁśa* - 'mobile like a lamp-flame'.[101]

Further the poet describes Him as the *Purāṇa Puruṣa* who creates, preserves and destroys the universe. The poet even describes the creation of the universe which is explained elsewhere in the thesis. Before describing the various incarnations, the poet emphasising the importance of the incarnations states that though the Lord can be anything without incarnating, in His original form, He incarnates to spread the devotion among the people to enable them to get salvation. This is not improbable or impossible for Him who is the abode of all good qualities and who is without any blemish.[102]

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The verses from 14-41 need no elaboration at this juncture since they have already been commented upon.

The way in which Lord Nārāyaṇa reminds M. of his mission of incarnation is excellent. Lord Nārāyaṇa orders him to compose *Brahmasutrabhāṣya* immediately to protect the good and spread the correct meaning of the Vedas and *smṛtis*.[103] The words of the Lord were limited but the meaning was unlimited. This has been beautifully expressed by the poet.[104] Here M. seems to be pessimistic about whether there would be any one eligible to study such *Bhāṣya* if composed. He says that the advice to ineligible will be like offering oblation to a dog. This is also a good example of a Simile.[105]

This pessimistic view of M. is unwarranted. Lord Nārāyaṇa advises him that many good people, because of their company with the wicked have been maligned. He asks him to enlighten them like washing the jewels covered with mud. This simile also reflects the genius of the poet [106]

The beauty of the whole canto is heightened in the last two verses in different metres.

M. understands that Lord Nārāyaṇa wants him to go back to fulfil his mission of spreading the correct interpretation of scriptures. To the order of Lord Nārāyaṇa his reply was "Let that be so" (*Bāḍham*). This brief reply shows the Lord's ability of convincing M. of his mission. The poet's ability in making M. reply in limited words is appropriately described in the *Pramitākṣarā* metre.[107]

The last verse in *Praharṣiṇī* metre shows that the trinity is very happy since its desire has been fulfilled. All the three are happily united. The simile used here also befits the three great personalities. They are compared to three Vedas, three sacred fires and three worlds.[108]

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The *Madhyamaṇinyāya* is applicable to 9th canto also. If there are even number of jewels in the necklace, two jewels would be occupying the middle place. Hence in the poem of 16 cantos, 8th and 9th cantos will be the midjewels with prominence.

The 8th canto is full of description of the background to establish M.'s philosophy. Sage Vedavyasa and Lord Nārāyaṇa advised M. to take up on priority the composition of the *Brahmasūtrabhāṣya*. The efforts of Lord Nārāyaṇa and Vedavyāsa fruitify in the 9th canto. The importance of this canto is for the following reasons.

1. M. composes *Brahmasūtrabhāṣya* repudiating all the twenty-one earlier commentaries.
2. M. records victories in debates against stalwarts of various philosophies including Bhāttas, Prābhākaras, Vaiśeṣikas, Naiyāikas, Bauddhas and Cārvākas.
3. A knowledgeable scholar of all systems and a teacher thereof viz., Śobhanabhaṭṭa who was attracted by M. studies M.'s philosophy and later becomes his disciple by name Padmanābhatīrtha.
4. The most important event in the establishment of Mādhva philosophy is the conversion of his preceptor Acyutapreksa.
5. M. installs an icon of Lord Krsna at Udupi converting it into a centre of Mādhva philosophy.

The literary aspects in the canto are many.

The metre *Rathoddhatā* is used by the poet suggesting a transition in establishment of a new philosophy.

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M.' *Bhasya* on the *Brahmasūtras* is simple but hard to understand - says the poet simultaneously. It was very easy to be understood by the devoted but very hard for those of perverted minds. It was a terror to those rival philosophies. The beauty of this verse is reflected in upholding the ability of Ācārya in composing a commentary "simple for the devoted and terror for the opponents."[109] The verses describing the characteristics of both M. and his *bhāṣya* are really monumental of the intellect of N. P.

Both of them (M. and his *Bhāṣya*) are having no blemish. They uphold truth only. They have all the good signs. They are worshipped by gods Both bring reward to the followers.[110]

They repudiated twenty-one earlier commentaries. They cannot be repudiated by any one of the past, present and future.[111]

The poet's ability in using adjectives and making them applicable to both M. and his commentary deserves to be applauded. The example given by Śobhanabhaṭṭa in respect of M 's *Brahmasūtrabhāṣya* is worth recalling here. He says that unworthy people cannot distinguish between what is good and what is bad. He explains and supports his statement by quoting the story of a lime-maker.

This Śobhanabhaṭṭa after going through M."s *Brahmasūtrabhāṣya* lost interest in other bhāṣyas like a swan having tasted the essence of lotus losing interest in the essence of other flowers. This is a good simile.[112]

One more simile is that M. filled the good people with humility with his knowledge like the cloud in rainy season filling the wells, tanks etc., He did not impart knowledge to those wicked who are like the hills which can not conserve water.[113]

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Now coming to the literary importance of the tenth canto, the canto is important for the following reasons.

1. The canto reflects the genius of the poet and his ability to use different metres. He has used fifty-three different metres including fourteen different types of *Upajāti* metres. All the metres used elsewhere in the poem are also used in this canto except *Upeandravajra* and *Ratnamālā*.
2. The scholars have considered this canto as 'crown of the *Kāvya*' for its literary and philosophical merits.
3. In this canto only, M. exhibits his miraculous power by showing some miracles

Supernatural acts of M. have been briefly stated in the canto by the poet without giving scope for much elaboration just to show to the world at large that He was 'the Wind-god incarnate.'

The poetic genius of N. P. has culminated in this verse composed by using only one letter 'Na'[114] The verse has its meaning like this:

"The wind-god in the form of M. is without any blemish. He is full of auspicious qualities. He is the Lord of all. He initiates all into their respective duties, except Lord Nārāyaṇa. Hence king Īśvaradeva who was initiated into digging the earth could not stop it."

The words *'ana'*, *'ina'*, *'anuna'*, *'nana'*, *'nunam'*, *na*, *nanu* are so beautifully used that any poet would envy N. P.'s ability.

The metres used here in this canto are discussed elsewhere.

The ability of N. P. in using limited number of alphabets is shown in this canto.[115] The speciality of this verse is that the words are used with alphabets running forward and backward.

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The eleventh canto represents *Ekādasī* which is sacred for Mādhvas. It also represents eleven organs which are to be controlled for getting salvation. This canto is full of details of Vaikuntha. the description is very elaborate and hence is beyond the scope of this chapter.

The beauty of the comparison is in the twelfth canto where in Pundarīkapuri who invites M. for discussion and arguments is compared to a dog inviting a lion, a crow inviting a swan and a jackal inviting a tiger.[116]

The knowledge of N. P. in grammar and scriptures is exhibited in the verses of the twelfth canto. the description of sun-rise in the fourteenth canto is enviable.

Many such descriptions are found in the fourteenth canto. The fifteenth canto is full of philosophy which is touched upon in another chapter on philosophy. The poet's genius and ability have been explained to the best of my ability though it is certain that for a poet of N. P.'s calibre, it is nothing but holding a lamp before the sun.

In conclusion *S M.* by N. P. stands as a monumental work in Sanskrit literature in general and in Madhva literature in particular

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Chapter IV

Religious Beliefs mentioned in S. M.

Religion has its basis in time-tested customs, beliefs, usages and philosophical ideas. To have a comprehensive estimate of a work like *S M.* it is necessary to study the "Religious matter" contained in the poem. N. P. was a very orthodox poet who has enumerated many of the religious beliefs prevailing during his contemporary period.

1. Creation of the Universe

The eleventh verse of the eighth canto of the poem describes in brief the creation of the universe.[1] The Lord created three guṇas and then the frigid (*jaḍa*) nature out of these three guṇas. He also created Caturmukha Brahmā, Rudra other gods, senses, elements and fourteen worlds.

This scheme of creation stands already explained in the *Maṇimañjarī*, another poetical composition of the same poet.[2]

Even in the *Viṣṇu-purāṇa*, the scheme of the creation has been described fully in the second chapter of the first part.[3]

It is said that Lord Viṣṇu, the Supreme Lord exists in different forms, be it a micro-form or a macro-form. Brahmā and other souls in different structures of creation are different forms of the same Lord

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The *Viṣṇu purāṇa* also describes that the Lord with the help of *Rajoguṇa* becomes Brahmā to create the world; with *Sattvaguṇa*, he looks after the same in the form of Viṣṇu. At the end, He in the form of Śiva, taking the help of Tamoguṇa destroys the whole universe.

The *Viṣṇu-purāṇa* emphatically says that the works of the creation, the preservation and the destruction of the world are the works of the same Lord.[4]

The twelfth verse of the eighth canto of *S M.* is in accordance with the above theory.[5]

There is nothing but He, declares the *Viṣṇu-purāṇa.* The creator and the created, the protector and the protected and also the destroyer and the destroyed all are but his forms.[6]

2. Tapta-mudradharana:

There is a mention in *S M* about the wearing of the marks of heated metallic mudras. M. himself performed the ceremony.[7]

The *Chalari* explains:[8] There were some people who were eligible to receive instruction in real philosophy (which is Dvaita Vedānta). They were to be given *Viṣṇu-dīkṣā* and were to be made devotees of Lord Visnu Hence M. made them have *tapta-mudrā-dhāraṇa.* That is two metallic seals each having the mark of conch (*pāñcajanya-śaṅkha*) and wheel (*sudarśana-cakra*) were heated red-hot and were imprinted on their two arms-wheel-seal on the right arm and the conch-seal on the left arm. Then they were imparted instruction in sacred philosophy by M. This suggests that those who do not obtain *Viṣṇu-dīkṣā* are not eligible to receive instruction in Dvaita Vedānta.

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The importance of wearing marks of the heated seals is described in the *Varāhapurāṇa*.[9] The goddess Earth receives instruction from Varāha, the Lord incarnate regarding the *modus operandi* of wearing the *mudrās*.

One may wear either heated metallic *mudrās* or the marks with the help of *Gopīcandana*. These marks are to be worn by the Vaiṣṇava brahmins. The procedure of wearing these marks is also explained in detail in a passage of the *Skandapurāṇa*.[10]

In this connection it is pertinent to note the detailed comments of C. M. Padmanabhachar:-

"The end and aim of all our symbols, as castemarks, image-worship, and Nama Sankeertans, as well as all the rites we perform, is Bhakti Ritualism is only the lower stage of Bhakti, the training school of mental and moral drill, in which every man should undergo a rigid discipline to bring his senses under control and acquire the 'one pointed concentration' indispensable for salvation The ritual may look like a shell devoid of vitality. But it is really not so. Ostensibly, it may look a mere fossil But it is, in truth, a nutrition for the tender growing plant of spirituality. Let us see what it consists of.

"With a laconic brevity hardly appropriate for the subject, the District Manual of South Canara sums up Sri Madhva's injunctions in three words. It says that 'Ankana' 'Namakarana' and 'Bhajana' constitute the sum total of ' Madhva observances. A brief gloss adds that 'Ankana' is marking the body with symbols, expecially hot iron. A foreigner unacquainted with Indian customs, is not likely to be particularly edified by the text and the gloss. He will run away with the idea that Madhvas are so many savages who undergo a branding-torture everyday of their lives, and that the practice is one akin to *Satti* and other forms of self-

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immolation spoken of in weird stories of Indian life. But, as a matter of fact, branding does not exist as an evil, and no legislator or philanthropist need trouble himself to offer succour to save this community.

"Hinduism insists on every votary making no secret of his professions, and of exhibiting them, by openly wearing symbols and badges. Every caste, every asrama, and every cult, has its characteristic insignia. It is expected that the Hindu should not be ashamed to own open allegiance to his faith and publicly wear the prescribed marks. English eductation having shaken Hindu beliefs, has, of late, brought about a kind of double life, by reason of external symbols being adhered to, while the underlying faith has gone. This however is no fault of Hinduism.

" These caste-marks and badges are highly useful to promote solidarity among the members of the particular brotherhood. They serve as a banner for all co-religionists to recognize one another at a glance and rally together in the name of a common creed. The symbols are, every one of them, instinct with occultism, revealing to the esoteric inquirer, spiritual truths of value It is difficult to see where the notion of barbarity comes in, when a social or religious guild adopts symbols analogous to masonic watchwords. Some Europeans probably confuse the caste-marks with tatto pictures in paint introduced into the skin by a process of painful pricking. But the marks in question are merely smeared over the skin, liable to be wiped away by a copious perspiration.

"The forehead marks of a Madhwa Brahmin are a perpendicular line of charcoal with a reddish dot at its base. It is not any charcoal that is used for the purpose, but only a piece that had been used red-hot for burning incense to the Deity. The dot is a mixture of saffron and chunam whose chemical union produces

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a reddish paste. The symbol worn on the forehead resembles the stem and bulb of a thermometer set in between two vertical lines of Gopi-mud or sandal paste. On the upper arms, the chest and belly, tracings of Gopi mud or sandal are prominent, resembling tapering leaves or flames. The central one represents a lotus stalk supporting a flower. On these tracings and upon the temples near the corners of both the eyes, marks of metallic seals, dipped in Gopi-mud are also visible. Just as a Sri Vaishnava is made out by the striking tracings in white and red upon his forehead and in numerous places on the body, and just as Smarthas are made out by horizontal lines of ashes on the said parts, Madhwas wear the marks aforesaid so as to be identified beyond mistake. The stamps are the emblems of Vaishnavaism. They represent the weapons of Vishnu. Whenever the Guru on the pontificate throne goes about touring, his followers receive imprints of the metallic seals heated more or less over the fire. At the Upanayana, every father or spiritual guru blesses the young initiate with the imprint, the Gopi-paste being used instead of fire. Sri Vaishnavas too submit to this holy branding at the hands of gurus. With us, the branding is very mild indeed, and occurs at enormous intervals, not more than once or thrice in a life time, on an average. These *namams* or tracings seem to have been largely in vogue in Canara at, and before, the time of the Master. Men professing Bhagavata Sampradayam wear these identical namams, to this day, though they are strong not madhwas. This community of smarthas is numerically strong in Canara. In faith, they occupy a position midway between Saivities and Vaishnavites, for, they hold Siva and Vishnu to be of equal rank. They do not wear the *mudras* or seals. They officiate as priests inseveral temples of Siva in that district.

"Sri Madhva was probably born in this sect and therefore inherited the *namams* under consideration. He perpetuated them with the addition of Vaishnava symbols, viz., *mudras*

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"It is a cardinal belief of Sri Madhva that the thought of the Supreme Being at the moment of one's death is of the greatest importance to one's spiritual salvation. It is only sages that are capable of it. Ordinary people remain either dazed or think of some mundane object while *in extremis*, and hanker after a sensual pleasure. These are bound to be re-born as slaves of that particular desire. Those who think of God at the crisis when life is ebbing away, attain immortality. Such is the strong belief.

"With this aim steadily kept in view, the ritualistic code is drawn up so that every thought, word, and act may be turned towards God. Man is nothing if not a slave of habit. It is of the utmost importance that our activities in the direction of virtue and rectitude should be so drilled as to become automatic. It is of the utmost importance that religious duties should become assimilated into our mental and spiritual framework as mechanical volitions.

"When the child begins to walk, every step it puts forward is the result of deliberate volition and conscious effort. When a lady is learning to play on a piano, she seeks out, by effort, the keys of the note and exerts herself to lay the finger on the right spot. Soon, the volition becomes mechanical and effort disappears. The child runs without any thought of the steps; and the lady produces melodious airs without thinking at all of the keys and the fingers. In each case, the will has degenerated into automatic action. Such is the drill of a military soldier. The story goes that a military deserter was once spotted and arrested in a crowd, when the detective simpley cried "Attention" at random, and marked its effect among the multitude. The deserter involuntarily responded to the call, while everybody else stood heedless.

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"The symbols of God are meant to serve as remembrancers of Vishnu, so that the Bhakta may automatically think of Him even when his senses are in disorder, when his brain is dazed or his soul is in a trance." [*Op cit* pp. 177-178].

3. All About God's Incarnations:

It is firmly believed by Hindus that gods from heaven incarnate in various forms to protect the good in the world. Lord Krsna in the *Bagavadgītā* has asserted that he would incarnate whenever there occurs the need to uphold Dharma. Further, he has declared every great personality as incarnation of some or other heavenly deity.[11]

M.'s followers believe that Lord Visnu incarnates only in the three Yugas viz., Krta, Tretá and Dvāpara. Since He does not intend to have his incarnation in the Kaliyuga, He sends other gods or deities to incarnate and work for Him.

It is believed that when there was chaos in the world and real knowledge to attain salvation was eclipsed and it was not to be known even by the good, the Wind-god was instructed by Lord Visnu to incarnate in the form of M., to remove false knowledge and to propagate real knowledge of Lord Visnu. The Wind-god had already taken two incarnations to his credit - one was of Hanumān in the Tretāyuga and another of Bhīma in the Dvāparayuga. The incarnation as M. is dealt with else-where in the thesis.

The mention of incarnations is found in the first canto of *S M.* [12] and also in the eighth canto wherein all the incarnations of Lord Visnu are enumerated.[13] The incarnations enumerated are:

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1. Animiṣeśvara	-	Divine Fish
2. Hayagrīva	-	Horse headed- god
3. Kūrma	-	Tortoise
4. Varāha	-	Boar
5. Narasimha	-	who killed Hiraṇyakaśipu
6. Hari	-	Hari
7. Paraśurāma	-	who punished kṣatriyas
8. Vedavyāsa	-	One who systematized Vedas, composed *Brahmasūtra, Mahābhārata Purāṇas & Upapurāṇas*
9. Rāma	-	Dāśarathi Rāma
10 Kṛṣṇa	-	Vāsudeva Kṛṣṇa
11. Mahīdāsa	-	Mahīdāsa
12. Kalki	-	Kalki
13. Yajña	-	Yajña
14. Kapila	-	the great sage who burnt to ashes 60,000 sons of Sagara.
15. Dhanvantari	-	The god of Medicines
16. Mohinī	-	Lady who hypnotized demons during the churing of the ocean.
17. Dattātreya	-	Three-headed son of Atri & Anasūyā
18. Kumāra	-	Ṣaṇmukha, the army-chief of gods.
19. Ṛṣabha	-	Ṛṣabha
20. Haṁsa	-	Haṁsa
21. Nara	-	Nara
22. Nārāyana	-	Nārāyaṇa

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Innumerable are Lord's incranations; for, in every good person, we are habited to find an incarnation of god The above twenty-two *incarnations* stand enumerated in various scriptures; they are also considered as most important.

The *Bhāgavata-purāṇa* describes the incarnations as below.[14]

1. Four-headed Sanatkumāra who protected Celibacy.
2. Boar's incarnation to lift the earth from Pātāla.
3. An ascetic called Nārada who composed Pañcarātra to preach desireless, selfless Karma.
4. Nara-Nārāyaṇa born to Dharma and Murtidevī to perform great penances.
5. Kapila, the Lord of Siddhas who propagated the Sāṅkhya philosophy.
6. Dattātreya born to Anasūyādevi and Atri to teach *Adhyātma* to Alarka and Prahlada.
7. Yajña born to Ruci Maharṣi and Ākūtī who ruled along with gods, Yama etc., throughout the Svāyambhuva Manvantara
8. Ṛṣabha born to Nābhi and Merudevī preaching *Dharma* to all
9. Pṛthu Cakravarti, who got medicinal herbs from the earth.
10. Matsya which protected during the Pralaya king Satyavrata a would-be Vaivasvata Manu.
11. Kūrma which prevented the 'Mountain Meru' from sinking in the ocean during the churning of the ocean by gods and demons.
12. Dhanvantarī who is the god of medicines.
13. Mohinī who hypnotized demons for distributing the nectar among gods.
14. Narasimha who tore off the body of demon Hiraṇyakaśipu to protect Prahlāda.

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15. Vāmana (dwarf) born to Aditi and Kaśyapa, who demanded from Bali, the demond-king, space measuring three steps and conquered all the three worlds, to hand over the same to Devendra.
16. Paraśurāma, who went round the world twenty-one times to eradicate the Kṣatriya race.
17. Vedavyāsa born to Parāśara and Satyavatī who systemetised the Vedic literature for the benefit of the world at large.
18. Rāma, son of Daśaratha, who killed the demon-king Rāvaṇa.
19 & 20. Balarāma and Krsna among Yādavas who unburdened the world of bad elements.

While the above twenty incarnations have already occured, two are yet to occur.

21. Buddha to be born in Kīkala country (Gayā) to hypnotize the evil elements.
22. Kalki - at the end of Kaliyuga, to eradicate the evil

It is believed by the Hindus that whenever the evil in the world increases to unbearable extent, the Lord will incarnate to protect the good in the interest of the world.

Though there is some difference in enumeration of twenty-two incarnations in *S M.* and the *Bhāgavata*, by and large they are the same.

The incarnations are of two types: 1) *Anupraveśāvatāra*; and 2) *Svarūpāvatāra* Incarnation through the bodies of other gods etc is called *Anupraveśāvatāra*, while incarnating with His true form is *Svarūpāvatāra.* These bodies or forms are not the result of Karma as in respect of other creatures. Hence they are called incarnations.

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Also these incarnations can be classified as i) *Pūrṇāvatāra*; and ii) *Aṁśāvatāra*

Lord's incarnation with his own true form with all attributes is called *Pūrṇāvatāra Aṁśāvatāra* is the manifestation of the Lord through the *Jīva* (life) which is the abode of the Lord. The *Pūrṇāvatāras* are Varāha, Nārāyaṇa, Matsya, Kūrma, Mohinī, Narasimha, Vāmana, Rāma and Kṛṣṇa.

4. Yajña - Its importance and procedure

The eighteenth verse of the first canto describes the war between Śrī Rāma and Rāvaṇa as a *Yajña* or sacrifice in which Sugrīva was Yajamāna, Hanumān the Adhvaryu, Lakṣmaṇa the Pratiprasthātā, Aṅgada and others Hotṛs, Agnīdhra etc., were *Ṛtviks*, and Rāma was the fire.[15] Verses from forty-four to fifty-one in the ninth canto also give us an account of a *Yajña* performed through Madhva's brother This shows that N P. had much interest in *Yajña* as he has compared even the war with a *Yajña*

The word *'Yajña'* is derived from the root *'Yaj' Devapūjāsaṅgatikaraṇa-dāneṣu* The *Yajña* is mainly the worship of the Lord It has many names *'Svāhā' 'Adhvara' 'Yāga' 'Saptatantra' 'Makha' 'Kratu'* etc ,

The *Karmakāṇḍa* of the Vedas gives details about *Yajñas* to be performed. When did this institution of sacrifice begin ? It initially might have been a type of "Fire worship" or most ancient form of worship of the Lord through Agni

It is said, Prajāpati created the *Yajña* and the rest of the world together. The *Yajña* was considered to be *Kāmadhenu* for getting whatever is wanted Even the *Bhagavadgītā* makes this point clear.[16]

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Yajña was considered as "All giver" or "All powerful". Even gods had no power to stop or prevent its results. The belief was that whatever you had offered would certainly be got back This principle was applied to such an extent that, for some time, gods were reduced to an unimportant position "This was because of the complications of rituals. S N Dasgupta points out:[17] The direct result of the growth contributed however to relegate the gods to a relatively unimportant position and to raise the dignity of the magical characteristics of the sacrifice as institutions which could give the desired result of themselves."

The performance of sacrifice was to be in accordance with Vedic injunctions and the deviation however negligible it may be, was believed to be dangerous. Though the gods were offered oblations they had no say in the results. The results were automatic and mechanical

Haug notes *Yajña* "to be a kind of machinery in which every piece must tally with the other"[18] Even the slightest discrepancies may cause danger. There was an instance in which one by name Tvastr performed a sacrifice for the birth of a demon who would be able to kill his enemy, Indra. Owing to the mistake on account of a single word, the object was reversed and the demon who was born was killed by Indra.[19]

The *Yajña* is an eternal entity. The creation of the world itself was the result of sacrifice by the Supreme Being.[20] The *Yajña* exists as Haug says "as an invisible thig at all times and is like the latent power of electricity in an electrifying machine, requiring only the operation of a suitable apparatus in order to be electrified"[21]

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It is believed that these *Yajñas* producing results automatically were the first seeds for the theory of *Karma* But subsequently the Vaiṣṇava cult was mostly responsible for adding the element of devotion to it.

Fire is the mouth through which the gods take their share.[22]

Agni is the first god from the bottom and through him only whatever is offered would reach the gods.[23]

The Vedas themselves are said to be the products of relvelation in sacrifice.[24]

In the *Gita*, Śrī Kṛṣṇa says "Brahman is the product of *Akṣara*; *Karma*, that of Brahman and *Yajña* that of *Karma*; rains etc , are due to Yajna while the food is the product of rains. All creatures are the result of food. Thus all-pervasive Brahman is eternally established in *Yajña*."[25]

The process of sacrifice is believed to be operated through the Fire on the earth, Wind in the atmosphere and the Sun in the heaven.

The Sun is responsible for the rains which are responsible for the food and the people therethrough.[26]

The *Puruṣa-sūkta* gives an account of a sacrifice which had seven boundaries.[27] The twenty-one *samits* for the sacrifice were twelve lunar months, five seasons, three worlds and the Sun.[28]

Why is a sacrifice to be performed ? A brahmin is indebted to sages, gods and ancestors. He can get rid of the indebtedness towards sages by observing celibacy and study, towards gods by performing sacrifices and towards ancestors by begetting offspring. Hence *Yajña* is a duty of the brahmin towards gods.[29]

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The *Gita* emphasizes that one who consumes *Yajña-prasāda*, would be rewarded with Brahmaloka.[30] Even the purpose of sacred thread is also *Yajña*.[31] Now, coming to the procedural aspects of *Yajña*, it is to be performed through Vedic scholars who are called *Ṛtviks* They will be given assignments depending on the scholastic ability and necessities of the circumstances

There are many cadres in *Ṛtviks* but we may mention the four major of them viz., *Hotṛ*, *Adhvaryu*, *Udgātṛ* and *Brahmā* -

(i) *Hotṛ* : He is a priest well-versed in the *Rgveda* His duty is to chant *mantras* from the *Rgveda* and invoke gods in a sacrifice.[32]

(ii) *Adhvaryu* : He is well-versed in the *Yajurveda*. He is so called as he institutes an *advara* or sacrifice He is to look after the procedure of performance of the sacrifice. His main function is to offer oblations. He is called the "Executive Head". He had to measure the ground to build the altar, to prepare the sacrificial vessels, to fetch wood and water, to light the fire and to bring the sacrificial beast and offer it to the gods [33]

(iii) *Udgātri* · He chants the hymns from the *Sāmaveda* to please the gods, invoked in the sacrifice [34]

(iv) *Brahmā* : He is to supervise all the details of a sacrifice. He has to permit every work in the sacrifice by spelling the word appropriate to the circumstances. He has a place earmarked for him which he should not leave till the sacrifice is performed. He has to protect the sacrifice from commission of shortcomings, omissions, and over-performance.

Brahma sits on the southern side of the altar to protect the sacrifice from evil spirits since they are believed to be coming from the south His consent for every act will be expressed with the pronunciation of *'Om.'*[35]

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Even during a marriage ceremony, when the couple goes round the sacred fire, Brahmā moves just outside to protect the couple [36]

N P. mentions that the *Yajña* was performed by M 's brother as Hotr as guided by M. It was so meticulously perfect that even gods were pleased with it.[37]

5. The important Samskāras :

Hindu religion emphasizes that every one born in the three upper classes should go through sixteen *samskāras* or purificatory rites during one's life time. The sixteen purificatory rites are[38] 1 *Garbhādhāna*, 2 *Puṁsavana*, 3. *Sīmantonnayana*, 4. *Jātakarma*, 5. *Nāmakaraṇa*, 6 *Upaniṣkramaṇa*, 7. *Annaprāśana*, 8. *Cūḍākarma* or *Caula*, 9. *Upanayana*, 10 *Mahānāmni*, 11. *Mahāvrata*, 12 *Upaniṣat*, 13 *Godāna*, 14. *Samāvartana*, 15 *Vivāha*, and 16 *Antyeṣṭi* Manu[39] says that these purificatory rite sare necessary since they to get rid of the sins help us attain prosperity both here and hereafter. The rites purify the soul.

The *Manusmṛti* gives the details about the rites Also the *Viṣṇupurāṇa* deals with some of them in detail.

The *Jātakarma* should be performed, according to Manu immediately on the birth of a child even before cutting the umbilical cord The child should be given honey with the essence of gold to drink.[40]

The *Viṣṇupurāṇa* says that the father has to perform *Jātakarma* and *Nāmakaraṇa* and other rituals for the prosperity of his son. He has to offer feast to brahmins, who should be seated facing the east and who do not fail to perform

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Śrāddha for gods and manes. He should offer *piṇḍas* made of curds, barley and badari fruits. The offering shall be made with *'Daivatīrtha'* i. e. using the finger tips. Further with the help of little finger, he has to offer *'Prājāpatyatīrtha'* with all formalities, i. e. *Upacāra-dravya*. These rituals are to be performed during all holy ceremonies including marriage and *Brahmopadeśa* [41]

The twenty-eighth verse in the second canto of *S M*. describes about the performance of *Jātakarma* and *Nāmakaraṇa* ceremony of M.[42]

Nāmakaraṇa or the naming ceremony shall be done on the tenth or twelfth day from the child's birth. There is no bar to perform it on any other auspicious day, says Manu [43]

Depending on the taste, a brahmin shall be given a name with auspicious attributes, a *Kṣatriya*, a name "symbolising strength", a *Vaiśya*, a name with some syblol of 'money' and any name to the rest. They shall be given respectively surnames meaning *Śarma*, *Rakṣā*, *Puṣṭi*, *Preśya* (Surnames like Sarma, Varma, Gupta, Dasa etc.)[44] Female child should be given a name which has good and auspicious meaning, melody in pronunciation and easily pronunciable.[45]

Regarding the types of names to be given to a child, the *Viṣṇu Purāṇa* deals with it in detail.[46]

On the tenth day of the birth, the naming ceremony should be done. In the present context, the name Vāsudeva given to the child by Madhyageha, was even endorsed by gods,so says the poet.[47] Hence there is no necessity to discuss about the appropriateness of the name.

The child was the incarnation of Vāyu (Asudeva) who incarnated for spreading the knowledge (*Vā*). Hence 'Vāsudeva' was the befitting name for the

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child. It is also appropriate as the child was an ardent devotee of Vāsudeva i. e Lord Hari Himself.[48]

The significance of the name' Vāsudeva' is enumerated in the article published in the Souvenir "Ananta Vaibhava" of Ananta Padmanabhaswamy temple, Kumble (14.4.76). The details from page 42 to 46 are given herebelow:

According to M himself, the meanings of the word Vāsudeva are many.[49]

It also means the *"Ādiśaktisvarupa"* since *'Vasu'* means goddess *"Śakti"* or also one who is looking after the world like a mother goddess.[50]

Vāsudeva also means "the child or son of Vasudeva". Also he is the greatest among the eight Vasus [51]

Even Kṛṣṇa himself was liking that samevery much which had declared in the *Gita.*[52]

The Lord is called Vāsudeva since He permeates the whole universe like the sun permeating with his rays and also because He dwells in all the creatures.[53]

Since the Lord dwells in all and sundry, He is called Vāsudeva.[54] He is the indwelling force in all [55]

Śrīdhara in his *Bhāgavataṭīkā* gives the meaning of the word 'Vāsudeva' as *Cittādhiṣṭhita* or indweller of the mind This is synonymous with the meaning of the Gāyatrī mantra

Śaṅkarācārya divides the name Vāsudeva as two words *Vāsu* and *deva* and gives the meaning [56]

Hence an appropriate name supported by the scriptures was given to the child by Madhyagehabhaṭṭa.

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The *Upaniṣkramaṇa* or *Sūryadarśana* is taking the child out or exposing the child to the sunlight. It is usually done in the fourth month from the birth.

The *Annaprāśana* or feeding the baby is to start from the sixth month or any other time depending upon the custom of the family.[57]

Cūḍākarma or hair-cut may be begun either in the first or third year. It is known as *Caula* or *Śikhākarma* [58]

Including the nine months in the womb, brahmins shall perform *Upanayana* during the eighth year, Kṣatriyas during the eleventh and Vaiśyas during the twelfth year. The maximum age of *Upanayana* for a brahmin is sixteen years, twenty-two years for a Ksatriya and twenty-four years for a Vaiśya.[59]

Godāna is a purificatory rite which is like *Caula* or *Cūḍākarma*, which is known as *Keśānta*. This is to be done in the sixteenth year in case of brahmins, twenty-second year in the case of Kṣatriyas and twenty-fourth year in the case of Vaisyas [60]

In the twelfth verse of the second canto of *S M*. it is mentioned that young Madhyagehabhatta married a girl who later on became M.'s mother.[61]

The same verse states that Madhyageha married a girl who hailed from a respectable family and who according to the scriptures was of suitable age, beauty and character.

What type of girl is to be married ? There are some desired and undesired aspects with regard to the selection of brides. The *Viṣṇupurāṇa* has laid down the details.[62]

The *Manusmṛti* also gives details about the same [63]

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Here in *S M* Madhyageha married a girl who was in conformity with scriptural injunctions. As such they could get a son of the calibre of M. Other purification-rites are not so important in the present context.

6. The significance of some of the places mentioned in *S. M.*

A. Rajatapīthapura:

The place called *Rajatapīthapura* was known as *Odipur* in the local language which must have in the course of time came to be known as Udupi.[64] The word *Rajatapīth pura* is used in the second canto twice.[65]

The legend of the place is very interesting Lord Paraśurāma after exterminating all the Kṣatriyas from this world, gifted away all the land to brahmins during a great sacrifice performed by him. Consequently without finding any land for himself, he got a strip of land from the Sea-god, stretching from Gokarna to Cap Camorin. It was got by reclaiming the sea.

Rāmabhoja, a devotee of Lord Paraśurāma was encrowned as a king of the strip of the land which was known as Paraśurāmakṣetra. With an intention to perform Aśvamedha sacrifice king Rāmabhoja selected a place for ploughing the land. During the course, a demon in the guise of a serpant was killed. Since the demon killed was in the form of a serpent, the king got worried Lord Paraśurāma instructed him to have a silver pedestal built with the images of serpents at its four corners. He was also directed to give away to the deserving, gold equal to his own weight. Afterwards the sacrifice was performed Paraśurāma, pleased with the same, declared the land to be a famous place of pilgrimage. The land was known as *Rūpyapīṭha* or *Rajatapīṭha* Also it is known as Taulava land because of the Tulābhāra performed by king Rāmabhoja.[66]

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Viśvapati, in his *ṭīkā* says "the village has the land under which is hidden the silver pedestal or the silver crown measuring about *Krosa* (¼ th of a Yojana) surrounding Śrīmadanatāsana, and it is known as Rajatapithapura."[67]

In the *Bhāvaprakāśikā*, N. P. says that Rajatapīṭhapura was known as Udipu in local language. This Udipu must have become Udupi in course of time. But there is another legend as to the derivation of the name Udupi. The Moon-god performed penance to get rid of the curse from Dakṣa Prajāpati Lord Siva appeared before the Moon-god and blessed him. There is an ancient temple of Candramauleśvara in the place where Lord Śiva was said to have appeared before the Moon-god. Since Udupati or Udupa i. e the moon or Lord of stars had performed the penance in the place, the same became popular as Udupi.

The tenth verse of the second canto mentions two words Sivarupya and Rajatapīṭhapura.[68]

This Śivarūpya is a village called Śivalli surrounding the Rajatapīṭhapura.[69] It is also known as Śivabelli.[70] Though this name suggests that the modern Udupi and its surroundings were having Śiva as their principal deity, subsequently due to M.'s influence, Lord Kṛṣṇa occupied the place of central and primary deity of the village, now a town.

Lord Anantāsana is the name of Viṣṇu. The Purāṇic story about Anantāsana is that Lord Viṣṇu appeared before a pious couple in the form of a *phallus* to bless them with a son. The legend says that Lord Viṣṇu took the form of a *phallus* to commemorate the learning of archery from Śiva, in his incarnation as Paraśurama. It was perhaps to declare to the world at large that there is no difference between Viṣṇu and Śiva Hence N. P. says emphatically that Lord Nārāyaṇa is the indwelling god in Rajatapīṭhapura.[71]

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The story of the pious brahmin has also been supported by him. It is said that Lord Viṣṇu is dwelling in the "Śaivī śilā". This is confirmed in the *Tīrthaprabandha* of Vādirāja.[72]

The temple of Ananteśvara, according to Mādhvas is a Viṣṇu temple in which Lord Viṣṇu is in the form of a phallus Though the puranic stories and legends support the above, the controversy among scholars is still alive. Some opine that it is a Śiva temple as Anantes'vara is a name like the names of deities of S'iva temples elsewhere in the Tulunadu. For example, Candramauleśvara at Koteśvara, Pañcaliṅgeśvara at Barkur and so on. Some others opine that Anantesvara is none but Anantāsana, who is none other than Lord Viṣṇu. They also argue that the very name"Ananteśvara" itself is the name of Lord Viṣṇu.[73]

But M. Ganapati Rao Aigal has a different version to tell He is considered as the father of History of South Kanara and his words carry more weight than any other historian about the history of this district.

He says:- Prior to Śaṅkaracarya, till his time, Udupi town had been inhabited by many Jains. The Ananteśvara temple was a 'Basadi' or "Basti" of Jains. Even the Candramauleśvara temple was also a Jain temple Anantanātha Basadi and Candranātha Basadi were there, where now respectively the Ananteśvara and the Candramauleśvara temples exist. It is also stated by him that "Chitpadi" which is about 1½ miles away from Udupi was inhabited by Jains where many Basadis and a Jain Ballal existed. Śaṅkarācārya converted these people into Śaṅkarites; he converted the Basadis into temples. Shri Ganapati Rao Aigal supports his arguments with evidence of the flag-post in front of Ananteśvara temple. He says that Brahmā's idol which then occupied the top of the flag-post, during Jains' time, has been removed keeping the flag-post intact. The sanctum sanctorum of the temple of Ananteśvara is in the shape of a Basadi. Śaṅkarācārya

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appointed one of his disciples as the head of the Math and left for Śṛṅgeri. In course of time, the administration of Chitpadi and Nidamboor was taken over by Brahmins from Jains. M. himself was the disciple of Acyutaprekṣācārya who was the head of the Math at that time. When M. converted the local brahmins into Dvaitins, the Anantesvara temple became a Mādhva temple.[74]

Without entering into any controversy, we may have to conclude as follows :

i. Dr. P. Gururaja Bhat does not mention anything about the history of these temples having been Jain temples.

ii. It has been mentioned as Anantesvara temple as in the case of other Siva temples.

But at the same time the words of Ganapathi Rao Aigal cannot be taken lightly. Hence,

i There might have been Jain Basadis before Śaṅkarācārya for which no substantial historical proof can be given

ii. There is no doubt about the fact that it was a Math under Śṛṅgeri Śaṅkarācārya Math's jurisdiction during the time of M , when his Guru Acyutaprekṣācārya was in charge of the same. There is no bar that Viṣṇu should not be worshipped in the form of a phallus as, like Śālagrama silas, the phallus or *linga* would represent different gods depending upon its structure. It may here be noted that at Kollur, the phallus represents Devi Mūkāmbikā. In addition there are Brahma-liṅgas in the district. Though there are so many facts in support of Mādhvas, it seems that the principal deity in the Anantesvara temple prior to M. was Lord Śiva and not Lord Viṣṇu.

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B. Pājaka:

This is the place where M. was born. The place Pājaka is about 12 kms. away from Udupi town in the south eastern direction. There is a Durgā temple in the hills of Kunjaru very near to Pājaka.

N. P. in the eleventh verse of the second canto describes the place Pājaka as that place which stands beautified with Vimānagiri where goddess Durgā, the sister of Lord Krsna was installed as the principal deity by Lord Paraśurāma. Also the place abounds in water throughout the year because of Lord incarnate, Paraśurāma.[75]

Because of *"Viśva pāja"* (*pāja=pālaka*=protector) i. e. Lord Paraśurāma, the place bears water all the days in a year (*ka-* means water) and hence it is renowned as Pājaka.[76]

Lord Paraśurāma with his axe, bow, arrow and mace did construct four ponds. Among the four, the Paraśutīrtha is on the eastern side, the Dhanustīrtha on the south, the Gadātīrtha is on the west and the Bāṇatīrtha on the north.

Regarding the name Pājaka, Viśvapati explains that the Lord-without-birth (*Aja*) who looks after the world (Viśva), (looks after - *Pa*) created the ponds for water-supply throughout the year (*kam*=water). The place having the same is called Pājaka.[78]

Chalari in his commentary describes similarly[79] and it is explained by the same poet in his *Prameyanavamalikā*[80] as the place where both Paraśurāma and Madhvācārya (Vāyu) were responsible for the supply of water (*ka*)

The creation of the holy ponds with four instruments (axe, etc) by Paraśurāma stands explained by Viśvapati.[81]

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The sanctity and the holiness of the place and the *tīrthas* are upheld by many. Some of them have compared the *tīrthas* with river Ganga.[82]

It is said that Lord Paraśurāma created four *tirthas* to bring home that the Dharma would stand on four legs when good people take bath in these *tīrthas*. Also these *tīrthas* would ward off sing of those taking bath therein, like the weapons (axe, bow, arrow and mace) of Paraśurāma which helped him in the construction of the above.[83] The goddess Durgā dwells at the hill as though with the affection towards her son, Lord Paraśurāma.[84]

The neighbourhood of this Pājaka and Kunjaru stand as witness to the superhuman deeds of M. during his childhood. There is an ancestral house called "Mūḍu Maṭha" where Vāsudeva took birth and spent his childhood. Many places there remind us of the child-plays of M Among them is a place on the hill-top wherefrom he took a jump to reach his house in response to his mother's call Here Vādirājatīrtha installed an idol of M

The spot at which M. offered tamarind seeds to the creditor and another spot at which he crushed demon Maṇiman in the guise of a serpent to death are still shown by the local people. A stone on which M.started learning the alphabets is also preserved. All these are the reminiscients of M.'s boyhood deeds.

C. Kabenad:

The ninth verse in the thirteenth canto describes M.'s visit to Kumbla or Kabenad.[85] Also the twenty-first verse in the same canto mentions the same again.[86]

These two verses give us an account of the visit of M. to Kumbla. The word *"viṣaya"*[87] used in the verse is no other place than Kabenad.[88]

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"Kabe" means *"sthmbha"* or a pillar. King Jayasimha was also known Kabesimha in Tulunadu.[89] There in the said place, M. visited the temple of Madanādhipati, which place is called Madhur.[90]

It is better to know something about this Kabenad and this temple.

Kabenad was a part of Kumbla in those days which was coming under Tulunadu. To the south of Kabenad there is Kolathynadu. The Madaneśvara temple here is a Śiva-temple. Madhur is famous for Ganeśa-temple where *"Appam"* made from ghee offered to the deity.

There are two different stories in two different Puranas about this place. The place was then known as Madhupuri.

In the *Brahmāṇḍa-Purāṇa* the installation of Ganeśa-idol is attributed to Lord Paraśurāma, who during his pilgrimage from Kanyakumari towards north, came to Madhupuri. He not only installed the idol of Ganeśa but also got constructed the temple and the *maṇṭapa*. He also arranged for the daily offering of *"Appam* made from ghee" and handed over the same to a brahmin called Lakṣmīdhara. It was also arranged to be looked after by a son of the local tributary king.[91]

In the *Skanda-Purāṇa*, a different version is given. It is said: When a *Mahārudrayāga* was performed by Dharmagupta, the king of Traigarta, it could not be completed due to heavy rains. The sages went to Kumāradhārā and asked Vāsuki the reason of the heavy rains obstructing the completion, of the sacrifice. Vāsuki asked them to worship Ganeśa and start the sacrifice afresh It was accordingly done and completed. The king got constructed a Śiva-temple also at the place and installed a *liṅga* of Madaneśvara [92]

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The other subsidiary deities are Durgā, Subrahmanya and Śāstā. With all these legends we can come to the conclusion that the temple is a very old temple.

The historical importance of other places mentioned in *S M.* is covered under the chapter "The Historical Aspects."

7. Salutation; Prostration before God.

N. P. teaches us through M. as to how to salute or prostrate beforethe Lord. A salutation made with total surrender excels the performance of hundreds of *Aśvamedha*-sacrifices. M.'s prostration before Lord Anantesvara was so complete and meticulously perfect that gods became pleased and brahmins became stunned.[93]

The poet says that M. did prostrate, not because he was not prostrating before Anantesvara It other words, M had been prostrating and saluting Lord Hari every moment. But this prostration was to show to the world to emulate him in correct salutation.[94]

A well-performed *Namaskāra* is more than or equal to ten *Aśvamedha*-sacrifices. A person who had performed ten *Aśvamedha*-sacrifices may get a rebirth, but it is not the case with the person saluting the Lord-declares sage Vyāsa.[95]

Chaṭlari endorses that M.'s salutations to the Lord were to educate people at large.[96]

Namaskāra is one of the sixteen ways of worship of Lord Visnu.[97]

It is also one of the sixteen formalities for performing worship of the Lord and also for respecting guests deserving respect. The *namaskāra*

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in which the chest, the head, the eyes, the mind, the speech, the feet, the hands and the knees are involved is called *'Aṣṭāṅga-praṇāma'*.[98]

Manu also declares that those who do *Aṣṭāṅga-praṇāma* to their teachers will be blessed with long life, knowledge, fame and might. This will also be true in the case of those who serve elders [99]

Namaskāra to the Lord wards off all the evils-declares the *Bhāgavata* [100]

In conclusion we may say that *Namaskāra* is an inseparable way of cultural and religious life of Hindus. The *Bhāgavata* mentions *Vandanam* as one of the nine types of *Bhakti*.[101]

M. himself places *namaskāra* above thousands of crores of other ways of warding away sins.[102] Those who do *namaskāras* to the Lord are worthy of respect-asserts M. upholding the importance of *namaskāra* [103]

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Chapter V

Historical Importance of *S. M.*

History is considered to be an account of events. It is nothing but the narration of events connected with great men For, great men create history while others follow it Great philosopher-saint M. created history with his deeds and doctrines which has been beautifully and faithfully recorded by N. P. Let us now examine some of the historical aspects of the poem, *S M*

History of Kṛṣṇa-worship:

The fifteenth verse[1] in the second canto of the poem mentions that Madhyageha Bhaṭṭa had been entertaining people of his neighbourhood with the narration of stories of Lord Nārāyaṇa This verse is an indication of the fact that Lord Viṣṇu had been held in high esteem in Tulunadu. This point is very important because of the misconception of the historians and the commoner as well, regarding the worship of Lord Viṣṇu in Tulunadu.

It is generally believed that due to the influence of Sankaracarya, Lord Viṣṇu had no place and Lord Śiva was the only deity being worshipped at the time. M propagated with conviction Lord Viṣṇu to be the Supreme Deity substantiating his view-point with voluminous scriptural evidences. It was he who installed the idol of Lord Kṛṣṇa at Udupi.

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We may consider the spread of the Krsna-worship in India as a whole and its advent to Karnatak and Tulunadu.

The Krsna-worship must have been prevailing even prior to the 8th Cent. B. C. The great grammarian Pāṇini, in one of his *sūtras*[2] mentions the name of Vāsudeva which is explained by Patañjali as the name of a god. He meant it as Vāsudeva-Krsna. This shows that Krsna-worship was prevelent in India prior to or at least since the times of Pāṇini.

Let us now go through the Gazetteer of India to study what it has to say in the matter.[3]

A sūtra in Pāṇini's Aṣṭādhyāyī refers to the worshippers of Vāsudeva (Krsna) whom epic and purāṇic traditions describe as the hero of the Sāttvata-race. The *Chāndogya -Upaniṣad* speaks of Krsna the son of Devakī, a pupil of sage Ghora Angirasa, who was a sun-worshipping priest. Vāsudeva-Krsna appears to have played the most dynamic role in the great Kurukṣetra war and helped in the establishment of righteousness after the destruction of impiety. He was idealised by his followers during his life-time and apotheosised afterwards. The large number of people who worshipped him exclusively as their personal god were at first known as Bhāgavatas. The Vāsudeva-Bhāgavata cult was a steadily growing religious movement absorbing within its fold other Vedic and Brāhmaṇic divinities like Viṣṇu (primarily an aspect of the Sun) and Nārāyaṇa (a cosmic god). It is a fact that the devotional aspect of the cult developed in the early centuries of the Christian era, when one of the names given to it was Pāñcarātra. But shortly afterwards from the late Gupta period, the name mostly used to designate this Bhakti cult was Vaiṣṇava indicating the predominance of the Vedic Viṣnu-element in it with emphasis on the doctrine of incarnations

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But this Visnu or Krsna penetrated deep into the folk-cults of Nāga worship and influenced them too. The Gazetteer of India states that the worship of Yakṣas and Nāgas and other folk-deities constituted the most important part of primitive religious beliefs in which Bhakti had very conspicuous part to play. It also opines that the popular story of Krsna's *Kāliya-mardana* is nothing but the over-throw of the Nāga-cult in Mathura region. It is worth - quoting the relevant passage from p. 157·-

" ..... The Puranic story of Krsna's subjugation of Nāga-kāliya really indicates the overthrow of the Nāga-cult prevalent in the Mathura region through the growth of "Vāsudeva-Krsna" - cult there. The folk-cults centred on the Nāgas and Yakṣas however appear to have survived in the orthodox Brahmanical fold in the garb of worship of elephant-headed deity, Ganeśa, whose hybrid figure was an amalgam of the pot-bellied (Tundila), Yakṣa and the elephantine Nāga (the word "Nāga" meant both a 'snake' and an 'elephant'). The original importance of folk-element in religion is also apparent in the fact that the first place was assigned to this God as "the remover of obstacles" in the list of five principal puranic deities (Gaṇeśādi Pañcadevatā Gaṇeśa, Visnu, Śiva, Śakti and Ṣūrya). If the statements of Śaṅkarācārya's biographers are to be believed the six sub-divisions of the sect of the Gaṇāpatyas existed even from pre-Śaṅkara times . . ."

Thus with a fair knowledge of Krsna-worship in India, we can now proceed towards the region of Karnatak. Many edicts found in this region prove that many of the rulers here were worshippers of Lord Visnu. Tulunadu being a part of Karnatak was no doubt under the influence of Vaisnavism practised here. The oldest Kannada epigraph i. e. Halmidi epigraph of about 450 A D. begins with the invocation of Śrī Hari i. e. Lord Visnu.[4]

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Dr. M. Chidanandamurthy writes that some copper plates of Kadambas begin with the invocation of Lord Visnu. He quotes a verse that was found in one of the edicts of 866 A. D. and also another one in an edict of 876 A. D.[5]

We can also find Visnu-worship in the form of a boar (Varaha) in many edicts. A common verse with the idea and imagination of Varaha holding goddess Earth on Its teeth can be found in many edicts. This verse[6] is found in the "Raygarh Copper plates." The Kalasa edict also begins with the same verse. The inscription as described in the verse can be found in the cave-inscription at Badami belonging to the sixth cent. A D. One more verse[7] though not so popular is found in the edicts now and then. The edicts of Hoysala era have given equal importance to Siva and Visnu.[8] The Calukya king Mangalesa (A. D 596-609) constructed in the 6th cent. A. D. the cave temple of Badami, which is a Vaisnava temple. The edict of Lakkundi of Attimabbe calls the citizens of Lakkundi in Kannada as *"Vaisnava Giti Manoharar,"* meaning thereby that they were Visnu-worshippers.

Thus the fact about Vaisnavism is that it is a very old cult and was practised since ancient times in Karnatak too

Coming to the subject of Krsna or Visnu worship in coastal Karnatak, we have an interesting account of the same. K. V. Ramesh opines in the early stage, the Saivism appears to have been influenced by the cults of Siva as Pasupati i. e. the lord of beasts.[9] The Siva-worship no doubt must have been older than Visnu worship in Tulunadu. But prior to Madhvacarya itself the worship of Visnu or Krsna in Tulunadu had taken deep roots". Let us consider Sankaracarya himself. He advocated Pancayatana worship which

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allows the worship of Visnu also. An interesting fact stands mentioned by Dr. P. Gururaja Bhat [10] with regard to Vaisnavism on the west coast Hastamalaka, a disciple of Sankaracarya had said to haveargued with his preceptor on the supremacy of Visnu or Narayana. After receiving the spiritual injunction from Sankaracarya, Hastamalaka seems to have visited Udupi and installed the image of Lord Krsna spreading the Vaisnava cult in conformity with the *'Pancayatana'* principles This Krsna is known as "Tail Krsna" now

Dr. P. Gururaja Bhat quotes the relevant portion of the poem *Sankaravijaya* written by Anandagiri in support of the above [11] Dr Bhat says "This icon of Venugopalakrsna is a relief figure and should be accepted as the earliest of its kind in South India." Also he writes there may not be any doubt that this image of Venugopalakrsna has got the merit of being one of the earliest Krsna images in Karnatak."[12] Some more inferences of Dr. Bhat give us a clear idea about Krsna-worship in Tulunadu.

The image of . Janardana from the Visnumurti temple, Kakkunje Sivalli being one of the earliest of its kinds in Karnatak, could suggest the final settlement of brahmins in Sivalli area He argues with the fact that on epigraphical evidence, it may not be possible to assign "Visnu worship" to a date anterior to the eleventh cent. A D. But he is of the opinion, basing on the architecture and sculpture, that at least from the seventh or eighth cent. A. D. the Vaisnava cult must have been popular.

Hence we may conveniently conclude that Tulunadu was having Krsna-worship prior to M who made it popular and spread far and wide.

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The Date of Madhvācārya

Tradition believes that the year of birth of M. is 1199 A. D. The traditional date is arrived at on the basis of a passage in M.'s *Mahābhārata-tātparya-nirṇaya*.[13] The relevant passage No. 121 of Chapter 32 gives the date of his birth as Kali 4300.

S. N. Dasgupta while quoting Bhandarkar[14] says that the Kali age 4300 corresponds to the year 1199 A. D This is arrived at by Bhandarkar depending on Bhāskarācārya's opinion that the Kali age begins with the year 3101 B.C.

According to Dasgupta the date 1199 A.D.corresponds to Śaka 1121.[15]

The proposed date of the Ācārya in the geneo-chronological table of the Uttarādi and other Maths is Śaka 1040-1120. The list of Maths also proposes that the Ācārya had lived for seventy-nine years There is no controversy regarding the number of years he lived. But Śaka 1119 (say 1120) considered to be the year of his disappearance by the Maths stands emphatically refuted by scholars like Bhandarkar who consider it as the year of birth or of M 's arrival in this human world.

Bhandarkar had arrived at 1119 Śaka as the year of M.'s birth. He refers to the inscription of Śrī Kūrman The inscription in the Kumāreśvara temple at Śri Kūrman of the Ganjam district mentions the name of Naraharitīrtha. In the inscription, Naraharitīrtha is said to have the temple constructed and placed an idol of Lord Narasimha in it. The inscription is dated Śaka 1203 [16] Naraharitīrtha was a disciple of M.

There is a mention about Naraharitīrtha and the date of M. in the book" History and Culture of Indian people". " .... He received his initiation

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from Acyutapreksācārya otherwise called Purusottamatīrtha and went on pilgrimage to Badarikāśrama from where he brought the image of Digvijayarāma and Vedavyāsa. Later he travelled in different parts of the country to establish his own doctrines against other schools, including the followers of Śaṅkara. His pupils were Padmanābhatīrtha, Naraharitīrtha, Mādhavatīrtha and Akṣobhyatīrtha Of these Naraharitīrtha was sent to Jagannāthakṣetra(puri) in Orissa to bring the idols of Rāma and Sitā. Naraharitīrtha became the preceptor of the Ganga king Narasimha II (A. D. 1279-1306) and is known from several inscriptions with dates ranging between Śaka 1186 (A. D. 1264) and 1212 (1290 A. D.). There is little doubt therefore that his guru, Madhva flourished in the thirteenth century. Bhandarkar suggested that Madhva was born in Śaka 1199 (A. D: 1276) ..... "[17]

S. N. Dasgupta describes that according to Bhandarkar the person mentioned first in the inscription dated 1283 Śaka is Purusottamatīrtha, then his pupil Ānandatīrtha and then Naraharitīrtha.

Bhandarkar also opines that this Naraharitirtha was the same as Narasimha, the ruler of the Taluk from Śaka 1191 to 1225 "He is mentioned in the inscriptions at Śrī Kūrman bearing the date Śaka 1215, which is represented as the eighteenth year of the king's reign. He was Narasimha II who was panegyrised in the Ekāvali. From other inscriptions, we get Narahari's date as between 1186 and 1212 Śaka. These records confirm the tradition that Naraharitīrtha was sent to Orissa by Ānandatīrtha. Now Naraharitīrtha's actual period ranged between 1186 to 1215. His teacher, Madhva could not have died in Śaka 1119 i. e. 67 years before him. Bhandarkar therefore takes 1119 (as mentioned in the Math list) as the date of birth of Madhva, not as the date of his death. This date of Madhva's birth, Śaka 1119 or A D. 1199 has been accepted by Grierson and Krishnaswami Aiyar, and has not so far been challanged."[18]

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But the argument of Dr. B. N. K. Sharma is more convincing. "The evidence of these (Sri Kurmam) inscriptions show that Narahari was in Kaliṅga between 1264 and 1293 A. D. It appears that he was regent of the state between 1291-1293 A. D." According to Maths, Madhva was succeeded by Padmanābhatīrtha. He was on the *Pīṭha* for seven years and was succeeded by Naraharitīrtha who was there for nine years.

Dr. Sharma opines that on the basis of the inscriptions Naraharitirtha was in Kaliṅga in the year 1289, 1291, 1293. Hence it is not possible that he had come to the *pīṭha* till 1293. If Math- lists are to be believed or relied upon, his demise occurred in the year *Śrīmukha* which falls in the year 1333. Going backwards, *Piṅgala* is the year in which Madhvācārya disappeared from the mortal eyes.

Believing the tradition of assigning Madhvācārya a life of 79 years, we arrive at 1238 A. D. as the year of his birth. Hence Dr. B. N. K. Sharma puts period of the Ācārya as 1238-1317 A. D.[19]

Let us now see whether the above date can be corroborated with some other data available elsewhere.

S M. (XIII-21) refers to King Jayasimha of Kumbla. Among the Kumbla rulers., we have two Jayasimhas, Jayasimha I and Jayasimha II.

Dr. Gururaja Bhat writes that an epigraph, discovered at Talangere, Kasargod taluk of about 10th C. A. D. refers to one king Jayasimha. To quote Dr. Bhat: " ..... If we were to examine more closely, we may reasonably say that the Talangere Jayasimha could be taken as one of the earliest of the Kumbla family, who at this period may not have been so powerful as

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to assume high-sounding titles ....." He continues, " that during the time of Śrī Madhvāchārya (A. D. 1238-1317), we hear about another Jayasimharāja as evidenced by the references in the Sumadhvavijaya. This ruler may be considered as Jayasimha II. The period between Jayasimha I and Jayasimha II is virtually blank, so far as the source material for acquainting with the history of this dynasty is concerned."[20]

Dr. Bhat places Jayasimha I and Jayasimha II in the 10th and 13th C. A. D. respectively M., there is no doubt, was in flesh and blood in the 13th C. A. D. i. e. during the rule of Jayasimha II

The evidence of solar eclipse

Manjeshwar Govind Pai refers to the year of occurrence of a solar eclipse mentioned by our poet N. P. in *S M* during a *cāturmasya* of M. V. N. Kudva states that according to Manjeswar Govind Pai, the solar eclipse referred to in the poem must have been the solar eclipse of either 5th July 1293 A. D. or of 15th August 1300 A. D.[21]

M. Govind Pai has with reasons stated that M.'s date is 1238 AD-1317/18 AD. He has made it clear in another article also.[22] With all these evidences, the date of M. stands settled as 1238-1317/18 AD.

The Historical Evidences and their importance in historico-biographical poem.

While going through the minute aspects of M 's biography it is not irrelevent to suggest the critical study of the poem without prejudice whatsoever. This aspect requires some comment as this requires an open mind.

The poem *S M.* besides being a work of poetical excellence, is primarily a biography. It has narrated almost all important incidents in the life

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of the great Ācārya. Though some poetical exaggerations in the poem cannot be ruled out, the authenticity with which the poet has recorded the life-sketch of the great Ācārya is unquestionable.

It has many privileges over the biograpies of other religious leaders. One of the points is that N. P. was the son of Trivikrama Paṇḍita, one of M.'s direct disciples. Hence N. P. must have seen the Ācārya in flesh and blood. It may be inferred that N. P. was in his teens when the Ācārya had left for his divine abode. Thus the author's father was a contemporary of the Ācārya and the author was a junior contemporary. These two facts add to the historical and biographical value of the poem.

Other biographies like the *Śaṅkara-Vijayas* won't stand on par with *S M.*, as they were written centuries after their hero's departure from this mortal world. Moreover other biographies must have been the result of inspiration from this poem.

An attempt is here made to critically review the poem as a biography as well as a history In other words, the veracity or truthfulness of the incidents is the subject of the study.

When we are to go deep into the truth, we have to look at the incidents with an X-ray eye and should be able to consider the historical, religious, philosophical and biographical importance of such incidents. Though the poem is considered to be a biography, if any one is under the impression that every line of the poem is literally and historically true, it is nothing but doing injustice to the poetical genius of the poet.

With all reverence and respect to the poet, we have to accept that he was not without prides and prejudices though not to the extent of

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giving a distorted view of the incidents. Hence this biography of M. written by N. P. includes in it the truth which appears before us when the poetical cover is pulled off.

However great a person may be, he is a human being with natural limitations. Even Śrī Rāma, the Lord- incarnate did suffer for wearing a human body. Great men's biographies should blaze the trail for us and help us make our lives sublime.

To quote Longfellow:

"Lives of great men all remind us
We can make our lives sublime;
And departing leave behind us
Footprints on the sands of time "

Our minds should be open to criticism. To consider M. or for that matter any great person as a bundle of miracles is to deprive the world of his great contribution to philosophy and literature. Till some time back, there was a wave and tendency to superhumanise all religious and philosophical personalities. Now the tendency is reversed. The wave is that nothing should be believed till it stands close scrutiny. Both are extreme views Miracles do happen. The miracles are explained elsewhere in the thesis. But one should not be under the impression that only miracles make a man great.

M. whom I refer to is a miraculous personality. I firmly believe that he had performed some miracles but that alone has not brought him greatness. He is believed to be the third incarnation of god Vāyu, the first being Hanumān and the second Bhīma. This is a question of belief and beyond the scrutiny of any critic. Hindus believe every great soul to be an incarnation

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of one or the other god. But in the case of M, there are several scriptural evidences which declare him to be the third incarnation of Vayudeva [These evidences have been given in an Appendix.]

Whether Madhvācārya was influenced by Christianity ?

There is the mention of an event of Lord Anantāsana taking possession of a layman and announcing the birth of a great person in the near future.[23] Also there is a story that Vāyudeva was ordered by Lord Visnu to incarnate on earth. These stories according to some scholars give rise to the doubt that M. was influenced by Christianity which had then begun its advent on the west coast of India. It is relevant here to discuss whether the Ācārya had been influenced by the Christian faith We would first consider A L. Bhasham's view. " ..... An interesting feature of Madhva's theology is the important part played by the wind-god Vāyu, the son of Visnu, who is his agent in the world and has some of the features of the Holy Ghost of Christian theology. The resemblances of Madhva's system to Christianity are so striking that influences, perhaps through the Syrian Christian of Malabar is almost certain The sharp distinction between God and the soul, the doctrine of eternal damnation and the status of Vāyu are obvious points of similarity. In the legends about Madhva there are stories of miracles which must surely have been borrowed from the Gospels; as a boy he successfuly disputed with learned brahmins in a temple; when he undertook asceticim a voice from heaven proclaimed his greatness; he fed multitudes with handfuls of food; he walked on water; he stilled the raging ocean with a glance "[24]

Let us also consider others' opinions which were critically examined by S. N. Dasgupta.

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Grierson's arguments in his article on the Madhvacarita in *the Encyclopeadia of Religion and Ethics* (Vol. III) are:

1. Madhva's birth-place is very near to Kalyanapura, having the reputation as one of the earliest settlements of Christians in India. He says that those Christians were Nestorians. But Garbe considers Kallianpura as Kalyana in the north of Bombay.
2. The legends described in Nārāyaṇa's Madhvavijaya resemble the legends of Christians.
3. There is great similarity between the bhakti doctrine of Madhva and the devotionalism of Christians.

Among the legends and miracles quoted by Grierson to support his views are:

a) The possession of a person by Lord Anantāsana to proclaim the birth of a great person. b) The evil spirits, frightened by the presence of Madhva, while he was going through a forest, when he was a child, fleeing away. c) The child Madhva once found missing at the age of five who was later found prostrating before the Deity. d) During his northern tour, his walking over water without wetting his feet. And, e) pacifying the angry sea with a glance.

The necessity of god Vāyu as intermediary for getting salvation has been taken in favour of the above arguments.

S. N. Dasgupta considers the opinion of many others.[25] Burnell in one of his papers opines[26] that the Christian influence on Mādhvaism is very far-fetched. But Burnell's view that Persians had settled at Manigrāma before the beginning of the ninth century stands contradicted by Collins.

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The name Maṇigrāma according to Collins may have been derived from the name Manes (Maṇi). Grierson and Burnell both are of the view that this has some relevance to Maṇimat, a character mentioned in the *Maṇimañjarī* of N. P.

These opinions of the scholars when considered together force some conclusions to be drawn:

1) There is difference of opinion among scholars about the place "Kalyana" where Christians were said to have had a bishop. These places of the west coast are identified by different scholars differently viz., Kallianpura near Udupi, Kalyan in Thane district and Kallian (modern Cochin).
2) Even for argument's sake, if we accept that it was Kallianpura near Udupi, the Christianity had not by that time acquired any importance to force an impact on M. There is no mention in *S M* about Christianity or M.'s encounter or discussion with Christians.
3. The element of devotionalism i e Bhakti is very old and is an inseparable tenet of Hindus and can be traced back to the Upaniṣads, the *Gītā* and the *Mahābhārata* It is as old as the Upaniṣads if not the Vedas.
4. The faith and the background in which M. was brought up were very orthodox and there is nothing to support the arguments that he had any access to Christian literature
5. S. N. Dasgupta writes that though occasionaly Vāyu is accepted as intermediary, to secure salvation, yet the main emphasis is on the grace of God, depending upon the knowledge about God.
6. The mention of miracles in Indian (Hindu) literature especially in the biographies of great men is a part and parcel of the lives of those great men and these have nothing to do with the influence of Christianity on M. and his doctrines.

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Let us now consider C M. Padmanabhacarya's views who has dealt with this topic in detail. He has concluded "that on many a point of doctrine there is similarity between our system and Christinaity is not denied. Both are Dualists and theists, believing in a personal God, who creates, sustains and destroys the world. Both believe in Heaven and Hell. ,Both believe in the divine grace as the source of life and as the cause of liberation. Both are anti-monistic and both strongly believe in Bhakti and prayers.

"At the same time it must also be remembered that numerous are the points of disagreent too "Madhvaism" is purely Hindu in that it believes in transmigration and Karma, whereas the Christian will not listen to it for a moment. Sri Madhva riveted the bonds of castes and laid down very rigid rules for Varnas and Asramas. While the Christian considers that God created the world out of nothing, Sri Madhva upholds the Sankhya view that nothing can come out of nothing. He is purely Hindu in this respect. The theory of Bandha and Moksa as propounded by Sri Madhva rests on the authority of the Vedas, Itihasas and Puranas. It is needless to labour the point. No imparial student of the two theologies will confound them as copies of each other, having regard to the impress of Hindu individuality readable in every line of the Madhva writings.

"Professor Max Mullur takes a very sensible view of the matter and protests against the exaggerated importance given to supposed coincidence. He says at p. 218 of his "Thoughts on life and Religion" - "if comparative theology has taught us anything it has taught us that there is a common fund of truth in all religions derived from a revelation that was neither confined to one nation, nor miraculous in the usual sense of the word and that even minute coincidences between the doctrines, nay, between the eternal accessories of various religions, need not be accommodated for, at once, by disguised borrowings, but can be explained by other and more natural, causes."[27]

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Hence it is very clear that M. and N. P. had no chance of coming under the influence of Christianity. The incidents mentioned in the poem and the philosophy propagated therein, hence, cannot be alleged to be the result of plagiarism. Hence there is no truth in the criticism that M. had been influenced by Christianity.

The Miracles performed by M.

It is not out of place to discuss about the description of miracles performed by M. N. P.'s minute account of M.'s life can be regarded as authentic. He might not have been that old to have any personal relationship with the Ācārya and hence we cannot presume that he himself had seen the miracles mentioned in the poem But he authentically and emphatically states that the collection of data was from more than one sources and he did say that he had distinguished and preferred the more authentic sources in case of conflicts between the sources of information. He says that he has avoided heresay - accounts and mentioned only those incidents with corroborative proof. His sincerety in his attempt to give to the world at large a true account can be appeceiated. Hence the poet requests the readers not to doubt the veracity or authenticity of the poem.[28]

We may, now consider some of the miracles which are taken as a part of M.'s life.

1. Clearing the debt with tamarind seeds

An incident is recorded in the second canto of the poem. One day the little boy Vāsudeva after finishing his play came to his father and requested him to take lunch with him. The father expressed his inability and whis-

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pered into his ears that the creditor who had advanced money to him for purchasing a bullock had been insisting payment immediately. Hearing this, the boy picking up some tamarind seeds from a nearby heap gave them to the creditor who not only accepted them but acknowledged to have received the debt back.[29]

At Pājaka, where the Ācārya was born, even today the spot is shown where the miracle had happened. The popular belief is that M. transformed the tamarind seeds into gold cleared away the debt. This incident of seeds turning into gold has no basis as nothing is mentioned about such gold by N. P. either in the poem or in the gloss.

The miracle here is of transforming the hard-hearted creditor to accept even tamarind seeds. This has significance as an event of philosophical touch. I firmly believe in miracles. But whether it was necessary for the Acarya to convert the seeds into gold is the most important question It is more miraculous to change the mind of the hard-hearted creditor than change the tamarind seeds. Perhaps while the child offerred tamarind seeds for coins, the creditor must have felt that in the world both tamarind seeds and gold coins are having no value or are of equal value. Further, the N. P. himself has stated that the creditor got salvation in the guise of seeds.[30] And it was really nothing but the deep devotion which made the creditor accept the seeds offered by Vāsudeva. He acknowledged the receipt of debt and was pleased to receive the seeds. Pleased with the devotion, the Ācārya granted him salvation Those seeds were the seeds of salvation.

Prof. G. V. Nadgouda observes:

"The ox-seller who accepted the tamarind seeds with high esteem in fulfilment of his payment became the recepient of Vasudeva's favour, hard to be attained. His was the divine touch that turned the tamarind seeds into

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gold. Moved by his majesty that instilled deep devotion in him (ox-seller) (being a soul, noble by nature) and (gradually) with greater knowledge, he attained eternal release. Such is the munificence of Acharya's grace! This is the explanation handed down by tradition, so stated' Sri Sri Vidyamanayatirtha Swamiji, Pontiff of Bhandarkeri and Phalimaru Maths."

Hence, there is no need to imagine that the seeds were transformed into gold and thereby the creditor went back satisfied. If that were the case, N. P. or later gloss-writers would have definitely stated so.

2. Relieving the friend from chronic headache

There is the mention in the third canto that Vāsudeva relieved his friend from a chronic headache by blowing the air through his ears.[31] Here also we may presume that the divine boy was knowing some methods, peculiar but rarely used in treatment of such patients. It is a known fact that the ear contributes to some of the aches Without considering it as a miracle we can consider it as one of the methods of curing the ache. Further this has a philosophical interpretation also. All eligible souls, for getting salvation, have to pass through the natural but unbearable headache of with standing the difficulties of mundane life and rebirths. This headache can be removed with-the help of listening to the scriptures taught by the Wind-god in the form of M.[32] It is also stated that the Ācārya enlightened him about his previous births also.[33]

3. Other Miracles:

There is one more miracle mentioned to have been performed by M. On his way back from Badari, he came to Anantamath, where his disciples

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were eagerly waiting for him. The Ācārya was in a hurry to leave. But one Agniśarman and five or six other brahmins were all eager to offer *Bhikṣā* on the same day separately. M. did not want to displease the devotees and consumed all that was brought to him. The poet says that for Him (Vāyu in the form of M.) who digests the whole universe during the Pralaya, it was not a miracle.[34]

The performance of this feat by M. though may be called a miracle by the pious, comes under the physical capacity of a person who can digest more than a common man. The Guinnese Book of Records stands as an irrefutable record that persons have been born from time to time with such superhuman capacities of possessing extra-ordinary digestion power.

Similar performance of M. is described in the tenth canto. He ate four thousand bananas and drank thirty vessels of milk.[35]

There are two more instances where the Ācārya hypnotised dacoits who were about to pounce upon him and protected the disciples accompanying him. (X. 20-21)

The incidents which can really be considered as miracles are many. But only a few are explicable as the knowledge and experiences of such miracles in the present days are almost absent.

One of the miracles mentioned in the *S M* is that M. had spoken to the king in Urdu or Hindustani during his tour to the north.

It can be considered a miracle since M. had no chance of learning Urdu or Hindustani in the south. Even there is no mention of his learning other languages by the poet who should have mentioned had the Ācārya studied any other languages.

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We may authentically consider the incident as a miracle performed by the Ācārya. Speaking in a language totally unknown to a person is not new. It is there in many biographies of great persons. And to substantiate that such incidents happen, I hereby quote from a book called "World of Strange Powers" by John Fairley and Simon Welfare·

"Back in 1902, a Scottish doctor, Henry Freeborn, had been treating a 70 year-old patient with pneumonia. In delirium she suddenly broke into Hindustani, apparently conversing with her ayah and asking to be taken to the bazaar to buy sweets. It was more than 6 years since she had left India where she had been born and had been looked after by a native servant. She was not aware of ever having been able to speak the language

"In a comment on the case in The Lancet of June in June 1902, Dr.C. A. Mercier wrote" It is to be noted that it was not the forgotten language alone whose memory was so strongly revived. Her whole personality was transported back. She spoke to friends and relatives of her girlhood and asked that she might be taken to the bazaar." Coleridge, Mr. Mercier recalled, described a case in which an illiterate maid servant, when delirious, had recited for hours in Greek and Hebrew apparently acquired from a person from whom she had worked years before and who had been in the habit of reading Greek and Hebrew books aloud to himself in her hearing.

"This power of the mind to recall things of which there is conscious memory - Cryptomnesia - may be the key to many past-times produced in hypnotic regressions.[16]

Many such cases may be mentioned which are beyond the perview of this thesis. But a case given here as an example shows that if a commoner

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can recall a forgotten language of the past or of past lives, during delirium, why cannot an ascetic and Yogic personality like M. speak consciously in Urdu or Hindustani ?

Further in one more incident, the Ācārya had said to have crossed Ganges without becoming wet. Either it is a case of a spiritual art of swimming through the waters i. e. swimming under water or a case of levitation or raising oneself above the ground or water level and travelling the distances. The art of levitation is not new in history..No doubt it is a miracle because one in a crore may be able to do it.

Here again to support my belief that the Acarya might have crossed the river with the help of 'levitation', I quote from John Failery and Simon Welfare again, about the famous "Daniel Home" of America.

"But the main target for sceptical researchers has been what Home's supporters claimed as his most remarkable feat ever. On Sunday 13th December 1868 in the presence of their eye-witnesses, Home appeared to float out of a window on the third floor of Ashley House, in London's Belgrevia 85' above street level. He then flew back through another window."[37]

The case of Daniel Home is a famous one and many researchers and authors have written. about him.

It is one of the eight *siddhis* called *'Laghimā'* i. e. becoming lighter and for M. it must have been as natural as other routines

Hence we can say with confidence that N. P. has mentioned these incidents authentically which were within the mysterious powers of M.

This much is enough about miracles The examples given above are to substatiate the happening of miracles. We can conclude that M was capable

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of performing miracles and had performed some which have authentically been recorded by N. P.

The eight Maths and their presiding deities:

N. P. writes that M. chose eight celibates who were endowed with all auspicious features of asceticism and who were scholars with least interest in the material world, as eight pontiffs for his eight Maths The eight pontiffs with whom the eight Maths were started by M. are Hṛṣīkeśatīrtha, Janārdanatīrtha, Narasimhatīrtha, Upendratīrtha, Vāmanatīrtha, Rāmatīrtha, Adhokṣajatīrtha and Viṣṇutīrtha.

The poetic beauty of the two verses explaining the characteristics of eight pontiffs, besides mentioning their names, is inexplicable.[38] The disciples of M. were innumerable hailing from different parts of the country[39] Viśvapati explains[40]

These pontiffs had controlled heir sense (Hṛṣīkeśa). They had overcome the cycle of birth and death (Janārdana). They had the lotus feet of Narasimha as their shelter (Narasimhapadādhāra). They had their names representing Lord Kṛṣṇa (Upendra). Further they had not too long names (Vāmana). They had been worshipping Lord Rāma (Śrīramapadāśraya). And they had qualities which could not be sensed by senses (Adhokṣaja) Regarding Viṣṇutirtha, a detailed description is given in the fifteenth canto and hence his name is not there in the above verse. The seven names of the seven pontiffs are nothing but the adjectives applicable to all the pontiffs.[41] The eight pontiffs were given the eight different icons of different deities which are nothing but different forms of Lord Viṣṇu. The description is given in the *Sampradāya-Paddhati*[42]

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Math	Original pontiff	Deity
1. Palimar Math	Hrsikesatirtha	Sri Rama with Sita & Laksmana
2. Adamar Math	Narasimhatirtha	Sri Kaliyamardana Krsna (four-handed)
3. Krsnapur Math	Janardanatirtha	Sri Bhujangamardana Krsna (two-handed)
4. Puttige Math	Upendratirtha	Sri Vitthala
5. Sirur Math	Vamanatirtha	Sri Vitthala
6. Sode Math	Visnutirtha	Sri Bhuvaraha
7. Kaniyur Math	Ramatirtha	Sri Narasimha
8. Pejavar Math	Adhoksajatirtha	Sri Vitthala

Since the establishment of these Maths many pontiffs have occupied the headship of these Maths and served the Lord, contributing their mite to the propagation of M.'s philosophy

The Icon of Sri Krsna of Udupi and its installation

Lord Krsna of Udupi is famous with the story of coming out of a ball of *Gopicandana* *S M* does not mention any such incident. The four verses (40-43) of the ninth canto mention that the idol of Lord Krsna was installed by M. after bringing it from the sacred pond. The relevant verses mean as below:[43]

"M. once wished that he should protect the good people from all sins. He felt pity for the good people. After taking a bath he got washed the

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idol of Sri Krsna who is the most affectionate of Gopikās and the Lord of Goddess Laksmi. His three or four disciples helped in washing the idol. The idol which was very heavy due to the presence of God Krsna due to the sacred touch of M., could not be lifted even by thirty mighty persons. But M. easily lifted the same to the Sanctum Sanctorum. The image was having a beautiful face and gentle smile."

Here there is no mention of any story of *Gopicandana*. Let us now go deep into the matter by referring to various other sources.

Vādirāja in his *'Tirthaprabandha'* says that Lord Krsna left Dvārakā which was full of prosperity and happiness, for Rajatapithapura i e. Udupi. There at Dvārakā, He was being worshipped by Gopikās.[44] This gives us a clue that the icon might have been prepared at Dvārakā or nearby and it is a very old icon. The well-known story of the installation of Lord Krsna is given by Chalari Sesācarya in his commentary on *S M* It clearly mentions a popular story which is as follows:

"M. who knows the past, the present and the future once had gone to the sea-shore. He had an intention of installing the idol of Lord Krsna at Udupi. He was performing *Japa* after bathing in the sea. At that time a ship was seen in the sea which came to be stuck to the sea-bottom. It did not move even a little. Nor could it come to the shore. The crew on board cried for help M. with the help of a cloth, by waving it in the air, could bring the ship to the shore. The crew which was pleased gave the Ācārya a ball of Gopicandana. It had the idol of Lord Krsna inside. The same was brought to Udupi and got washe by the disciples before installation".[45]

Satyatirtha in his *Madhva Vilāsa* states the anecdote similarly.[46] The *Skanda-Purāna* also supports the story of *Gopicandana*

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Sri Vyasanakere Prabhanjanacarya in his edition of S. M gives many quotations from various works in support of the above.[47]

S M is silent about the story of *Gopīcandana* It cannot be concluded authentically whether the story has any historic basis. At the same time we cannot overlook the authors like Vādirāja, Satyatīrtha and others to turn down the story as baseless. Under the circumstances, the silence of *S M* may be construed as supporting the story which may have been left out by the poet for brevity. However, without entering into the controversy, it may safely be presumed that the story mentioned by the great personalities like Vadiraja, Satyatirtha and others is not unauthentic. There is nothing so authentic in support of denial of the popular story. As such the popular story is to be considered as true.

M. - The incarnation of Wind-god-1

The miracle of lifting a big rock and keeping it in the river to lesson the force of the river

M. was on a pilgrimage to one of the holy places. He reached river Bhadrā in the present Chikmagalur District. of Karāṇṭak There he saw a huge rock lying on the river-bank. On enquiry he came to know that the rock had been brought to be kept in the river itself; but it was left in the middle. When they were asked by the Ācārya as to why they had stopped the attempt, they explained that even Bhīma would not have been able to lift the stone, had he tried to do so. M. then lifted the stone like a flower with his hand and brought it to the place where they wanted to keep it. This performance of M. was similar to that of his bringing Gandhamādana mountain in the *Rāmāyaṇa* during his another incarnation as Hanumān.[48]

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This performance enumerated in *S M* gives scope for discussion on two important points. One is that of the stone which is known as *Bhīmanakallu* and another is that M. was the incarnation of the Wind-god.

Bhīmanakallu

The rock which is popularly known as *Bhīmanakallu* has an inscription in Sanskrit that the same was brought with one hand by M.[49] It has *"Danda Kamaṇḍalu"* inscribed on it. This rock is there at the Ambātīrtha in the Mudigere Taluk of the Chikmagalur District in the Bhadrā river. Dr. D. N. Shanbhag observes: "The doubting Thomases about the supreme might of Sri Madhvacarya have been silenced by Śrī Madhvācārya's 'Rock Memorial' existing even today under the name of *'Bheemanakallu'* (Bheema's rock) at the Ambātīrtha in the Mudigere Taluk of the Chikmaglur District. This is what Mr. R L. Rice, the great archeologist writes about this rock.

" ..... going through Malangadi and keeping on to river a sacred place Ambatirtha is reached where the stream rushes very deep between some water-worn rocks. At one point is a large boulder, a big square shaped stone placed horizontally on another On the former is an inscription in Sanskrit stating that 'Madhvacarya brought and placed with one hand' (Mysore Gazetteer Vol. II PP.399-400)

"In Vol. VI Page 27 of the Epigraphica Karnatica published in 1901 , Mr. Rice continues: "It is an inscription on the top of a big boulder called the Bheemanakallu at the Ambatirtha in the Tunga river. It states that the rock was brought there and set up with one hand by Madhvacarya. He was the reformer of the 13th century A. D., who was the exponent of the system of Dvaita or

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Dualism and founder of the sect of Madhva Brahmins. The circumstances under which he brought the stone here are thus related in the Sumadhvavijaya. Maheksha (Acharya Madhva) saw a big rock capable of supporting the fall of water from a height which had been brought by a thousand men for some Thirtha and abandoned through utter inability. "Why was the rock not conveyed to its destination for the good of the people ?" - He enquired, when the crowd at the place replied that there were no men able to convey it there and that even if Bhima were to try, it was doubtful whether he could do it or not. Where upon, he (Madhvacharya) bore up the rock easily with one hand as in the form of Hanuman he had borne up the mountain (Gandhamadana) and placed it at the destined spot and this rock in the Tunga even now bears witness to his deed."[50]

This rock is an irrefutable witness of great Ācārya's miraculous powers. Having discussed about Bhīmanakallu, let us now consider for discussion the Ācārya as the third incarnation of the Wind-god.

M. as the incarnation of Wind-god-2

The second canto, at the beginning elaborates the background of the incarnation of the Wind-god as M. It is at the orders of Lord Visnu that the Wind-god took incarnation as M. to protect the Vedas being misinterpreted and also to protect the good people from being misled. The gloss writer Viśvapati also supports this contention quoting from the *Rgveda*. In support of the poet's belief that M. was an incarnation of the Wind-god, we may quote the Ācārya himself. In many of his works we come across a verse stating about the authorship of the work. The verse *'Yasya Trīnyudītāni'*[51] etc means-

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"The three divine forms of Wind-god have been mentioned in the *Balittha*-hymn[52] of the *Rgveda* His original form is constituted of prowess (*Bat*) and knowledge (*Darśatam*). It is the support and movement (*Bhargah*) of the universe and is highly adorable (*Mahat*). It was ordained (*Nih tam*) to manifest itself in three incarnations by God Himself. In the first incarnation as Hanuman, he carried Rama's message to Sita; in the second one as Bhima he destroyed the army of Kauravas and the third incarnation is that of Madhva by whom this work was composed to declare the supremacy of Lord Visnu."

Shri Vyasanakere Prabhanjanacharya has collected all the seriptural evidences declaring M to be the incarnation of Wind-god in his edition of *S M* published by Aitareya Prakashan, Vyasanakere (pp. 215 - 221)[Appendix-1] In the words of Dr. B. A. Saletore, the great historian of Karnatak, " Madhvācārya was the embodiment of prodigious physical, intellectual and spiritual strength. *He has been rightly considered as the very incarnation of God Vāyu.* (emphasis added) A few instances will suffice to show what superb qualities the great Ācārya possessed. While returning to Tuluva at the end of his second North Indian tour, he and his retinue were waylaid by robbers. But he was more than a match for them. He not only routed them single - handed but transformed his trimorous disciple, Upendratirtha, into a man of supernatural strength, and pitched him against the robbers, who ultimately forsook their evil ways and begged pardon of the Ācārya. On another occasion, when passing through a forest, a tiger sprang on Satyatirtha, one of his disciples who was carrying the puja-box on his shoulders. The Ācārya killed the tiger himself. At Kāśi (Banaras) the great Ācārya showed his wonderful physical strength by defeating single-handed fifty persons in a wrestling match!

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"In Tuluva he had to face the impudence of two sturdy brothers, who were bullies. The elder of them was called Kodanjadi Gantavala This fellow challenged the Acarya to lift the huge flag-staff of the god Kāntadeva (at Kantavara). The Acarya did it with ease but the bully, when asked to do so, could not do it!

" A more interesting example of the Acarya's physical prowess refers to a locality in the Kadur District of the Mysore State. Here at Ambātīrtha through which the river Tungā flows in the village of Mavinkere, Mudugere taluka, in the course of one of his sojourns, he saw a huge rock which had been abandoned through utter inability. "Why was the rock not conveyed to its destination for the good of the people ?" asked the Ācārya of the people of the locality. They said that even if Bhīma were to try, it was doubtful if he would succeed. Thereupon the Ācārya bore the huge rock on one hand, and placed it at the destined spot to the great relief and rejoicing of the people. And in silent testimony of this feat of extra-ordinary physical strength, there the rock stands even today in the river Tungā with the following statement inscribed on it: *Sri Madhvācāryaiah ekahastenānīya sthāpitā śilā* (The rock brought [here] and set up with one hand by Sri Madhvacarya). The late Mr. Lewis Rice, who had discovered this rock inscription had assigned it to about the year 1240, but, for reasons stated in my work on Tuluva, I should be inclined to assign it to 1280.

"If the above incidents bear witness to the Acarya's uncommon physical energy, the following will testify to his extraordinary intellectual and spiritual strength. While his guru Acyutapreksa Ācārya was one day reading a work called *Iṣṭasiddhi*, his disciple Pūrṇaprajña, then only in his teens found out thirty-two mistakes in that work which, when pointed out to his teacher, secured for him the title of *Ānandatīrtha* at the hands of Acyutapreksa Ācārya. I shall

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not mention the names of the many religious disputants whom the young Acarya vanquished.

"Special mention must be made of his intellectual daring which he revealed in the new interpretation he gave to our philosophy. Challenging the great Śaṅkarācārya's theory of *māyā* or Illusion, Madhvācārya ushered in the theory of *bhakti* or Love of God which could be followed by all, without distinction of creed,caste, or religion. He therefore liboralized our philosophy as no previous religious teacher had done. In this he forestalled by about four centuries the preachings of the illustrious Vaiṣṇava saints, who also made *bhakti* the corner stone of their teachings. When the great Ācārya dwelt only on Viṣṇu, and gave no place in his concept of God to the Vyūhas, Vāsudeva and others, he had relegated the traditional Vāsudevism to the background and made room for the general type of Vaiṣṇavism. This was indeed a reformation of the first magnitude which was to have the most profound effect on the spread of the *bhakti* movement of the later time."[53]

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Chapter VI

PHILOSOPHY CONTAINED IN S. M.

A. Philosophical doctrines propounded by M.

The philosophy propagated in *S M.* is invariably the philosophy of M. His philosophy is renowned as 'Dvaita' or Dualism. It highlights the presence of two distinct entities, one of which is *Svatantra* or Independent and the other one is *Paratantra* or Dependent. Lord Visnu alone is Independent and all else in this universe is dependent i.e depending upon Lord Visnu. In the words of Dr. D N. Shanbhag, "Madhva divides reality into two broad divisions: viz. *svatantra* or independent and *asvatantra* or not independent. The important aspects of an entity are its nature, its activity and its cognitive activity if any. If its naturecan be known independent of any other thing, if it can act of its own accord without deriving energy for its activity from a source outside itself and if it can exist in its own right, then we can say that that entity is *independent.* If, on the other hand, it depends upon something else for its nature to be known or derives its energy from others or depends upon others for its existence, then we call it as *not independent.* In this view, the Supreme Being alone is independent

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and everything else for its creation, preservation and destruction depends upon It, and is so dependent." (*Some Problems In Dvaita Philosophy In Their Dialectical Setting.* Shri Rama Prakashan, Dharwad, 1982 pp. 89-90)

S M. propagates M.'s philosophy. The poet dismisses other philosophies prevalent then. While by and large he refutes almost all philosophies prevailing at that time, his main attack is on Māyāvāda of Śaṅkara. In this regard, the following facts must be noted:-

1. The biographer N. P. was the son of Trivikrama Paṇḍita, who prior to his conversion to the Dvaita -fold after a fierce battle of arguments, was an upholder of Māyāvāda; and
2. Śaṅkara, by that time had refuted all philosophies and had made his philosophy more popular and it was the main rival philosophy to be dealt with properly by M. and his followers.

The essence of M.'s philosophy stands propagated throughout the poem, particularly in the fifteenth canto. M.'s fierce arguments dismissing Māyāvāda and other philosophies and also defeating the scholar Trivikrama was a milestone in establishing the Dvaita Philosophy

When we say that the philosophy propagated through *S M.* is M.'s philosophy, we have to know about M.'s philosophy first, and then should know how it was propagated. As far as M.'s philosophy is concerned, it has been summed up in a verse[1] said to have been composed by Vyāsatīrtha. In the said verse, nine doctrines or tenets are enumerated as the cordinal doctrines of M.'s philosophy. The following are the nine cardinal doctrines:

1. God Viṣṇu or Nārāyaṇa is the Supremest; He alone is Independent.
2. The universe is really and ultimately real
3. Five-fold difference is fundamental and foundational

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4. Souls are fully dependent on God Visnu.
5. Souls are inherently grade as higher and lower.
6. Liberation of soul consists in enjoying the bliss befitting to its own individual original form.
7. Pure devotion to God Visnu is the means to attain liberation.
8. Perception, Inference and Testimony are the three means of valid knowledge.
9. God Visnu alone is made known by all scriptures.

1. God Visnu is the Supremest, He alone is Independent

Though M.'s philosophy is spread throughout the poem, its essence is mainly described in the fifteenth canto wherein there is the description of a fierce debate which took place between M. and Trivikrama Pandita. Fifty-five verses, from eighth verse to sixty-third verse in the canto enlighten us about M.'s philosophy refuting other popular philosophies of the time.

The first cardinal principle of M's philosophy is 'God Visnu is the Supremest'. The poet describes Nārāyana as the Supreme by attributing such adjectives which can only hold good in the Supreme Being.[2] The translation of the verse according to D. R. Vasudeva Rau:

"Śri Purnaprajna proved by veda and reasoning, that Lord Visnu is propounded by the vedas as a possessor of auspicious attributes that are endless (in place, time and quality), that He is known as Brahman, that He is omniscient and that He is the creator (sustainer, destroyer and others) of the universe."

D. R. Vasudeva Rau comments·

"Paro mātraya tanvā vridhāna" etc.; declare His unlimited qualities; "Sarvesu bhūtesu etameva brahmetyācakṣate" etc., confirms

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His appellation of Brahman; "Tā vā etāh sarvārcah" etc say that He is known by the vedas; "Yo nah pitā janitā yo vidhātā-" etc. declare Him as the Creator of the universe."[3]

This first cardinal principle of M.'s philosophy is not only one of the nine cardinal principles but it is also the principal principle to which all the other remaining principles fall as corollaries Hence, Viśvapati says that the verses beginning from ninth to sixty-third in principle uphold the meaning of the above verse which declares that Lord Nārāyana is full of auspicious qualities, etc.[4]

Lord Nārāyana is proved as Supremest: because,

1. He is the possessor of all auspicious qualities;
2. He is the One who is called Brahman in scriptures
3. He is the One who can be known only through the Vedas.
4. He is the Creator, Sustainer and Destroyer as well, of the universe

He is given the adjective *"Anantaguna"* which means possessing endless qualities. Viśvapati says "endless" means "endless" in respect of place, time, quality and number. The qualities are auspicious qualities only. Those qualities are knowledge, bliss, strength, affluence, etc. He is proved as the Creator of the Universe both by scriptures and by logic. His *Anantagunatva* is supported by scriptural statements. His name is 'Brahman' and the creation of the universe is only by Him.

Here one more important point is the use of the word 'Nārāyana'. N. P seems to have been fond of Nārāyana and Vāsudeva among the innumerable names of Visnu. They are the most popular names having many meanings and significant place in the scriptures. The significance of the name

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Vāsudeva has been discussed in chapter IV "Religious beliefs mentioned in *S M.*" While discussing the philosophy here it is necessary and relevant to discuss the significance of the word 'Nārāyaṇa'.

It is mentioned as 253rd name in the *Viṣṇusahasranāma.* Vidwan V. Prabhanjanacarya in an article has explained the meaning of the word 'Nārāyaṇa' as below:[5]

1. The abode of all good qualities.
2. One who is not the abode of any blemish.
3. *Nāra* means knowledge related to persons. This knowledge is about that knowable i. e Nārāyaṇa.
4. The word *Nārāḥ* means the one which is helpful to the people in divine sense; it means Vedas. Nārāyaṇa, hence means the one who is upheld by Vedas.
5. The birth, death etc are called *Nāra*; they are related to human beings. They are given by Nārāyaṇa.
6. The people are called Nāram. The one worshipped by the people is Nārāyaṇa.
7. The abode of the 'liberated' (*Nara*) who are without sorrow, etc. is Nārāyaṇa.
8. The one which is belonging to *nara* is heart, which is called *Nāraṁ*. He who is residing in the heart is called Nārāyaṇa
9. The five senses are called *Nāra*. The one who resides in them is called Nārāyaṇa.
10. The one who is necessary for people is Vāyu (Mukhyaprāṇa) He is the one who is very near and dear to Nārāyaṇa.

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This Nārāyaṇa is having infinite qualities in infinite extent. Viśvapati in his gloss quotes some of the hymns from scriptures to prove the same which have been already referred to.

Further, one more word used as adjective to Nārāyaṇa is *'Viśvakartā'* which proves that He is the Creator, Sustainer and Destroyer of the universe. This word shows that Nārāyaṇa is the Supreme One. Others including Rudra, Skanda etc. cannot be the creators of the universe so States N. P.[6]

This aspect has been beautifully touched by Viśvapati in his gloss to the verse (15-15) refuting that Rudra, Skanda, Ganeśa and Sūrya cannot be the creators, quoting from scriptures. The point is concurrent with what M. has quoted in the *Aṇubhāṣya*. He says that Viṣṇu is the Creator, Sustainer and the Destroyer of the Universe.[7] At the end of the arguments M. concludes that God Viṣṇu is the one with all auspicious qualities attributed by the Vedas, who only can bless with liberation to the embodied. souls.[8]

2. The Universe is really and ultimately real

God Viṣṇu alone is the Creator of the universe. While refuting the theory of Sāṅkhyas, it is made clear that inanimate *Pradhāna* cannot be the creator of the universe. (XV. 9)

Ātman or the embodied soul is eternal and hence its creation is not possible. But other things in the universe exist in the world for sometime at one or the other point of time That means the creation is real. This inference of creation of real things establishes God as the Creator of the real universe [9]

The creation is not by Brahman transforming Itself into the form of the world, like milk into curds. It is a real creation like potter creating a pot

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and a weaver creating a cloth. The material cause shall be an inanimate thing and never animate Brahman.[10]

The *Śūnya* or Void cannot be the cause of the universe because it is unreal. The cause should be a real thing as in the case of a potter.[11] The reality of the universe is explained in detail while explaining the tenet of difference which is explained herebelow.

3. The difference is fundamental and foundational

In the fifth canto, the argument between Acyutapreksa's friends and M. brings out the truth about the difference upheld by M. The logic and arguments of the disciples of Acyutapreksa were clearly refuted by M. using their *Anumāna* or 'Inference' against themselves. Hence M. was popularly known as 'Anumānatīrtha'. This debate is described by the poet in three verses The translation by D. R. Vasudeva Rau of those verses is worth quoting:

5. "Even after the refutation, the inference that things like the sky that are the subject of controversy are false like the silver in the nacre that is not the subject of controversy (because they are seen) was said by those disciples. The inference that the thing that is the subject of controversy is real like the pot and others because it is seen, was said by this Ānandatīrtha.[12]

6. "When the over-pervasion for the reason was quickly mentioned by those disciples possessed of curiosity, this Purnaprajna having no surprise conquered those disciples by saying that because silver in the nacre is experienced otherwise (as false) silver in the nacre and others are not seen by the eyes and so on.[13]

"(N. B. According to those disciples the hetu (probans) 'being seen' is found in the false silver in nacre (which is not the subject or paksa) and so there is

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the over-pervasion (ativyāpti) of the probans To this, Purṇaprajna replies by saying that if a thing is to be seen there should be contact between the eye and the object. But there is no such contact between the eye and the silver in nacre. Therefore it is not seen and overpervasion does not occur. Madhva propounds Abhinava-anyathā-khyāti-vāda or the theory of apprehension of otherwise in a new form)

7. "This Purṇaprajna propounding the non-validity of that inference obtained even the name of Anumāna-tirtha in the assemblies of the learned persons conquering all the disputants himself by employing inference in the matter of the disputed real and unreal things."[14]

The gloss by Viśvapati gives a description beautifully of the sixth verse mentioned above (V.6) The reality of the world itself proves the reality of all the things in the world and the differences in the world as fundamental and foundational.

Dr. D. N. Shanbhag observes·

"M. is quite emphatic in accepting the concept of *bheda* or 'Difference' to be a fundamental aspect of universal experience pervading the entire scheme of not only the whole of mankind but even of all sentient beings After examining all the objections raised against the concept of *bheda* he has conclusively proved that *bheda* is *padārtha-svarūpa* or the very form of an entity He points out that it is every-body's experience that when an object is perceived or its form is cognised it is cognised only as different from other objects. Generally, the mere cognition of an object reveals also its difference from others. According to M this entire universe is pervaded by five-fold difference. The five-fold differences are between 1) God and embodied soul, 2) God and insentient matter, 3) one soul and another, 4) soul and matter and 5) one material object and another. All these differences are within the experience of one and all "(*Pūrṇaprajña-Darśana* (Ed), Dvaita Vedanta Studies & Research Foundation, Bangalore, 1992, pp.8-9.)

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4. Souls are fully dependent on God Visnu.

5. Souls are inherently graded as higher and lower.

6. Liberation of soul is enjoying the bliss befitting to its own individual original form

7. Pure devotion to God Visnu is the means to attain liberation of soul

These four tenets of M.'s philosophy are in relation to the embodied soul and hence they are taken together. The very fact that God Visnu is considered as Supreme proves that all other souls are inferior to and dependent on Him. As the difference is fundamental and foundational, there should be difference between different souls which are different from Brahman i. e.God Visnu. Hence souls are graded higher and lower. The souls even during liberation, won't become one with Him. They are different in liberation enjoying their innate bliss depending on their individual competence. This liberation can be attained by the souls by means of pure devotion to God Visnu All these are intertwined and hence in *SM.* they are explained in toto, not separately. We will take them up for discussion.

M. states clearly that if his doctrine pertaining to his philosophy is taken as the basis, liberation given by Lord Nārāyana is nothing but virtuous souls enjoying innate bliss in themselves.[15] They enjoy all joys in the state of liberation

How the souls will have knowledge? For that the poet replies that the Lord who is having knowledge by His own power keeps away all blemishes and with the same He makes other souls enjoy all qualities like knowledge etc. blessing them with innate bliss.[16] This proves that even liberation, the souls are dependent on God Visnu Here he refutes the belief that the liberated soul exists without knowledge; because without knowledge, liberation has on value Viśvapati in his commentary states the same argument in detail.

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The liberated soul will not have six infirmities (attributed by Vaiśeṣikas) as the body of the liberated is a pure body like that of the gods[17] The translation of the verse by D. R. Vasudeva Rau is given herebelow for perusal:-

52. "The liberated person under dispute will be one having the (six) infirmities (such as existence, birth, growth, decay, decrease and loss; or hunger, thirst, passion, hatred, sorrow and delusion) like Caitra on account of having a body. If it is doubted thus, the state of impure body (prākṛitic body) will be an upādhi even there (in the stateof having the six infirmities).

" (N. B. The Vaiśeṣikas' argument is countered thus: The liberated person under dispute will not have the six infirmities because he has pure body like Iśvara)." Though it is not distinctly stated that the souls are different even in liberated state, it can be inferred so from other statements of N. P. D. R. Vasudeva Rau translates'

20. " Innumerable Brahmās and Garuḍas and prominent gods beginning with Śeṣa, Indra and others who have obtained experience of great happiness by fixing the mind in the Lord possess (enjoy) the essence of happiness by looking at that Lord along with their wives.

21. "In this Vaikuṇṭha the four-armed liberated souls who have eyes like lotus-petals, excellent ornaments and yellow garments wander. Some (of them) have red lustre, others the lustre of a dark-blue cloud andsome others have lustre like that of Lord Nārāyaṇa."

Even the liberated is accepted to be having a body of the form of bliss, knowledge etc. - so says the poet [18]

Regarding the limbs of the liberated, the poet says that there are limbs not different from the bodies.[19] Also the liberated soul has the

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happiness of the immaterial body of the form of knowledge etc.,[20] The poet concludes the argument with a question. "Why the others emphasize on liberation without any experience of bliss etc., while in fact it is nothing but experiencing the innate bliss?"[21]

With all the arguments culminating in the final concluding verse of M.'s contention N. P says "Lord Visnu who is full of auspicious qualities, known by the Vedas is the only one to bless with liberation."[22]

Thus though not in detail, the poet has touched all the above four points indirectly viz: full dependence of souls on God Visnu, the difference and gradation among souls, the liberation of soul in the form of enjoying its own bliss and devotion as the means of liberation.

8. Perception, Inference and Testimony are the only means of valid knowledge.

Perception is considered as a means of valid knowledge by almost all the philosophers. But that perception should not happen wrongly but should happen under ideal conditions of perceiving the thing in the right way.

Hence, there is no dispute about perception as a means of valid knowledge and it was not at all disputed by any one who had argued with M.

Regarding Inference, Madhva upholds that it is a valid means of knowledge if it does not dispute perception and scripture. Only such inference which is corroborated by perception and scriptures is valid. This, he has made clear in denying the arguments of the disciples of an ascetic-friend of Acyutaprekṣa that this universe is like the superimposed silver in

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the nacre. To such arguments, M. clearly states that such inference is pervaded by ignorance and wrong perception. The perception has not happened under ideal conditions. Hence anything contrary to correct perception cannot be upheld by inference. Inference should have the support of perception. M. uses the inference that the world is real because it is perceptible.[23] Also he argues against the over-pervasion of inference in the nacre-silver example.[24] As he had refuted all the inferences against correct perception and had only upheld such inferences supported by perception and testimony, he became popular as *Anumānatīrtha*.[25]

In the above verses itself it is clear that M. is upholding perception as a valid means of knowledge as he requires inference to be in line with perception.

Now the third one "Testimony" has very much importance in M.' philosophy. That is why in the verse (XV-8) the adjective given to Lord Nārāyaṇa is *"Brahmākhyo Vedaveditaḥ"* meaning, the Lord is known as Brahman in the Vedas He calls the Vaiśeṣikas as the enemies of the Vedas (*Āgamavairiṇaḥ* - XV 24). He calls Māyāvādins as *Pracchanna Śūnyavādins*, since they consider a part of the Vedas as not authentic.[26] He questions the competency of Māyāvādins to call a part of the Vedas as not authentic. He asks "If that be so, how can he consider the other part as authentic "?[27] He comes to the conclusion that Māyāvādins who uphold the validilty of only a part of the Vedas are to be considered as not at all believing in Vedas [28] Finally he warns that there will be no validity for knowledge beyond senses if the authenticity of the Vedas is questioned. He says no person who preaches any philosophy is perfect. Hence the

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sentences preached by such persons ought to have some defects Such preachings will not have a strong basis. Hence the Vedas which are not authored by any, have the qualifications of being the basis or foundation for knowledge of the religion and allied subjects.[29]

The testimony of scriptures stated in M's philosophy include the four Vedas, Mūlaramayaṇa, the Mahābhārata and the Pañcarātra; the Itihās a and Purāṇa are also considered as authentic to the extent that they concur with the Vedas.

Thus perception, inference and testimony are the only three means of valid knowledge accepted by M. Other means of knowledge propagated by other philosophers in their tenets are either refuted totally or included in one of the above.

9. God Visnu alone is made known by all scriptures

M. has proved quoting from scriptures that all scriptures declare Visnu as the most Supreme God. He has been proved as having infinite auspicious qualities; having no blemishes; as the Creator, Sustainer and Destroyer of the universe; as the giver of salvation to all for which the devotion to Him is necessary.

The first verse of *S M.* which is an invocation, describes Nārāyaṇa as having all auspicious qualities and as the cause of the whole universe. Also He is considered as the Lord to Goddess Lakṣmī and other gods.[30] The poet says that in Anantaśayana, M. gave lectures in assemblies of his disciples and scholars explaining them the interpretation of the *Brahmasūtras*. He explained that Acyuta, who is renowned as Brahman in the *Brahmasūtras* is an ocean of auspicious qualities and is different from all other souls.[31]

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N. P. in some of the verses with pun has described the Vedas as upholding Visnu only. The translation of D.R.Vasudeva Rau is given below.[32]

25. "The group of vedas is brightened by the fourth part of the hymn, beautiful order and ideas. It is associated with the well-known qualities such as the clarity of letters and others. It contains meanings as explained by the Bhārata and the (sāttvic) purāṇas. It contains a suitable covering (as it cannot be understood by the ineligible ones) and it has the great brightness of the accents (such as udātta and others.)

26. "The group of vedas is recited (in the form of mantras) in good, important yagnas like the Rājasūya and others. It contains a firm view of the attributes of Lord Krsna. It is capable of teaching all dharmas (such as sandhyopāsana and others.). It is saluted by the groups of people like a mother.

27. " The group of vedas is unhappy on account of the forced (mis) interpretation of the upaniṣads (which are like the head of the vedas) which are accepted as an authority in the assembly (of pundits) by the wicked māyāvādi who, by giving up the great path of reasoning (accepted by the vedānta) justifies Brahmanhood in himself.

28. " The group of vedas misinterpreted (by the māyāvādis) was looked at indifferently by some virtuous persons who were rendered weak by the force of (the demon) Kali and were made to deviate from the good path. It was looked at with sorrow only by some sages

29. "The group of vedas propounds again and again and clearly the Supreme whom it deals as Vāsudeva (Vāsudevo vā idamagra asīt), as

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the bearer of the earth (dādhartta pṛthvīmabhito mayūkhaih) the Lord (atmetyevopāsīta). In its view the Lord possesses full, auspicious qualities, is birthless and is different from the entire world.

30. "The group of vedas which is greatly respected (protected) by Vāśiṣṭhakṛsna (Vedavyāsa) declares that the doctrine of identity should be rejected by the learned ones. This doctrine is not at all just. It is said that such a thing is proclaimed. The group of vedas is free from defects (such as pauruṣeyatva and aprāmāṇikatva). As there is no other protector than Madhvācārya it is eager for protection."

These stanzas clearly substantiate that the poet is bent upon showing that the scriptures proclaim Lord Viṣnu alone as the Supreme.[33]

Further in the seventh canto while describing the greatness of Vedavyāsa, the poet writes that Vedavyāsa proved the Supremacy of Nārāyaṇa which made Brahmā i. e. Caturmukha gift a 'Kaustubha' to Him. Vedavyāsa is the one who systematized the Vedas and wrote other scriptures. Hence N. P. writes to say that even through scriputres Vedavyāsa has proved the supremacy of Nārāyaṇa.

M. wrote a commentary on the *Brahmasūtras*. This commentary is very much liked by Vedavyāsa himself. It proved that Lord Nārāyaṇa is full of auspicious qualities and is without any blemish. M. has quoted from various scriptures to prove the Supremacy of Lord Nārāyaṇa. N P. mentions this in his poem.[14]

Śaṅkarites have given less importance to the sacrifical aspects of the Vedas. But M got performed a sacrifice through his brother and upheld the importance of *'Karmakāṇḍa'* The poet here gives an example

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of the sacrifice to show to the world that theVedaṣ not only impart knowledge of God Viṣnu as the abode of all auspicious qualities, but also help in attaining liberation by performing sacrifices etc., without any selfish ends.[35]

The poet proclaims that all the scriptures have their end in Viṣnu, who is the Supremest. In some of the verses of tenth canto this idea is propagated. To quote the translation of the relevant verses (X.44-47) by D. R.Vasudeva Rau.

44. "Sri Madhva (the disciple of Lord Vedavyāsa) shone applauding the folding of the lotus-like hands of the pundits who know all the śāstras. He shone by means of the interpretation of the vedic meaning that puts an end greatly to the wide-spread darkness of ignorance in all assemblies like the moon who brings about the plentifulness of moonlight in every autumnal season and who removes greatly the darkness and shines happily by looking at the blooming of the lotus-flowers

45. (Sri Madhva's interpretation highlighted excellent ideas such as following)

"The creation of the world together with (its) destruction and protection takes place at the proper time by the matchless free will that is in Paramātman, who is famous (as denoted by every word) in vedānta, who has obtained the proximity of this jīva, who is free from modification (brought about by time) and who is of the form of pure knowledge.

46. "That independent Lord Nārāyaṇa is very near (in the hearts of) the creatures of the whole world. He sports always with this world. He kills (sends to hell) the wicked demons. He renders the muktiyogya

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jivas free from defects. Though replete with (auspicious) attributes (such as bliss, knowledge and others), He is attributeless (has no qualities of sattva, rajas and tamas).

47. "Lord Nārāyaṇa (husband of goddess Lakṣmi) is without a superior and an equal. He is known as one having a form very different from the world. That interpretation (of the acārya) highlighted such excellent ideas beginning with these and others."

These verses are very important as they uphold the importance of scriptures as proclaiming the supremacy of Viṣṇu.

One more verse shows that Lord Nārāyaṇa is full of infinite auspicious qualities like bliss, knowledge etc., as propagated through the scriptures. Lord Hari is without a blemish and His body is not different from his auspicious qualities.[36]

The words used as adjectives by N P. in respect of the word 'Nārāyaṇa' in the verse (XV 8) - *"Brahmākhyo-vedaveditaḥ"* - clearly declare M.'s tenet that Lord Viṣnu only is known through scriptures. The scriptures use the word 'Brahman' which the other philosophers have interpreted differently. But all the words in scriptures including the oft-quoted "Brahman" represent Viṣnu only Here in support of the same we may quote S. N. Dasgupta: "The word "Brahman", Madhva holds, means the great Lord Viṣnu. One of the most important points which Madhva wishes to emphasize against Śaṅkara in regard to the first *sūtra*, as he brings out clearly in his *Nyāya-vivarṇa*, consists in his belief that even the root meaning of Brahman means 'the great or endowed with all qualities of perfection,' and hence it cannot be identified with the imperfect individual souls, since we know from the upaniṣads that the world sprang forth from it."[37]

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There is doubt in the minds of many that the word 'Brahman' represents 'jīva'[38] But all the Madhva philosophers have proved it other wise and have upheld that that word Brahman represents Lord Viṣnu only. In the words of S. N Dasgupta: "..... *Bṛh*, a constituent of the word *brahman*, has several technical meanings (*rūḍhi*) such as jāti (class-notion) *jīva, Kamalāsana or Brahmā*. But the word is not used here in its technical sense,but in the etymological sense, which signifies the entity in which there is fullness of qualities; for it is only in this sense, that the Upaniṣad texts alluded to in connection with this *sūtra* and the previous one become osignificant. Again on the basis of other texts,which speak of Him (from which everything is produced) as lying in the ocean, Brahman here means Viṣnu (as in the *Samākhya-śruti, dyāvā pṛthivī paraṁ mama yonirapsu antaḥ samudre*) because it is only in Him that there is the fullness of all qualities. This characteristic would not apply to any of the other technical (*rūdhi*) senses, such *jāti* or *jīva*; and so it is that, though the *rūdhi* sense is stronger than the etymological sense (*yaugika*), yet the latter has preference here; *Brahmaśabdasya jīve rūḍhatvepi bādhakāsadbhāvāt tad brahma iti śrutyuktaṁ brahma viṣṇureva* (*Tattvaprakāśikā*) It may also be added that according to the *Tattvaprakāśikā*, *Tātparya-candrikā* and other Mādhva works, it is held that, though ordinarily *brahmā* has the technical sense of *jīva*, yet with scholars the word always has the technical meaning of Viṣnu.Thus a distinction is drawn between the ordinary technical sense (*rūḍhi*) and the technical sense with scholars (*vidvad-rūḍhi*), and preference is given to the latter,*viduṣāṁ brahma-śabdena viṣnuvyaktipratīteh* (*Tātparya candrikā* p. 120)".[39]

Thus while concluding we can safely say that all the latter eight tenets of Madhva philosophy are corollaries to the first tenet that "Lord Nārāyaṇa is the Supremest."

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B. Doctrines of other systems of Indian Philosophy mentioned for refutation in the poem

1. *Sāṅkhya*:

The Sāṅkhya system of Indian Philosophy gives stress to *Pradhāna* or primordial matter as the cause of the Universe. It is divided into two branches viz., Nirīśvara Sāṅkhya and Seśvara Sāṅkhya.

The Nirīśvara Sāṅkhya is further divided into two sub-groups, one believes that the *Pradhāna* itself becomes the universe as milk gets itself converted into curds. The importance of *Pradhāna* as the cause and effect like milk and curds is refuted by N. P. quoting from the scriptures wherein it is clearly stated that milk becomes curds because of the Lord only:-

" The creation of the universe (which is the subject of controversy as regards its creation) invariably depends on an animate person and his will, to be created like all other creations in the world. This argument is logical and accordingly Lord Nārāyaṇa is attributed with the creation of this universe.[40]

After refuting the first type of Nirīśvara Sāṅkhya that inanimate *Pradhāna* cannot convert itself into the universe, N. P. in the subsequent verse, refutes the other type of Sāṅkhya-thought wherein an animate Puruṣa is accepted as subordinate to *Pradhāna* to help in the creation of the universe. He says that this belief is also not acceptable as no less than an independent Puruṣa can be the cause of the creation. Seśvara Sāṅkhyas consider God as an *Aṅga* or auxiliary to *Pradhāna* which is totally refuted. Viśvapati in his gloss explains as below:

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In the creation sentient being is subordinate and the insentient *Pradhāna* is the the chief The auxiliary nature of the being is like a person adding some matter to the milk to convert it into the curds. In the evolution of the universe also, if *Pradhāna* takes the help of an animate being the initiative for their coming together should come from that being itself which will end in the independent Lord becoming responsible for the creation of the universe. This point has been beautifully laid down by the poet in the verse - XV. 11. In the next verse, the poet substantiates the existence of God through *Kevala Vyatirekī* inference only as Niriśvara Sāṅkhyas deny the Vedas also. The argument is as below:[41]

11. " The seśvara sāṅkhyas think that in the creation of the universe the sentient (jīvas) are subordinate and the Pradhāna (the non-sentient) is the chief and so on. This will also not sound good if there is no need of God in the work of creation (and if God is only aṅga or auxiliary to Nature). [N. B. In this verse the doctrines of the Bhāttas, Prābhākaras and Carvākas are also refuted.

12." All things are created by the omniscient God because they exist at sometime or other. That which is not created by the omniscient God will not exist at some time or other like the jivas (which are eternal and beginningless).This inference establishes God as the creator of the universe."

Though the poet proves through the the *Kevalavyatirekī* inference the existence of God, he further says that as regards subjects imperceptible to senses, inference alone cannot be a proof. The inference based on scriptures (or inference taking scriptures as the basis) only will hold

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good. The poet even goes to the extent of criticisng the arguments not based on scriptures as like unchaste women uncontrolled by their husbands.[42]

Here the beauty of the argument is like this: At the outset he proves the existence of God through inference alone without the help of scriputres; because the Niriśvara Sāṅkhyas do not believe in the Vedas. After proving the Lord as the creator with the support of their own arguments, he asserts that arguments or inferences upsupported by scriptures are useless. By giving the examples of unchaste women, the poet has warned us that arguments having no basis of scriptures will not lead us to real truth and happiness.

2. *Vaiśeṣika*

The poet explains the gist of the Vaiśeṣika-beliefs before refuting them (XV. 16)[43]

The Vaiśeṣika's argument is that Lord Nārāyaṇa cannot be considered as an abode of all auspicious qualities. Because it is against common sense; since a person having good qualities shall have bad qualities also, as the negation of bad qualities and attribution of good qualities only holds good in imaginary world.

Lord Nārāyaṇa, for Dvaitins, is having unlimited bliss, happiness and other auspicious qualities. The Vaiśeṣikas deny that the Lord has only happiness and has no sorrow. He has happiness and hence He should have sorrow also - say the Vaiśeṣikas. Having both happiness and sorrow, He cannot be witho7ut birth and death. This is explained beautifully by Viśvapati in his gloss.[44]

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The Vaiśeṣikas believe that God has knowledge. But N. P. questions the above belief through another inference about knowledge He says if inference can be used to prove that the Lord is deprived of happiness, the same inference can be used to prove that He is deprived of knowledge also. The verse (XV.17) and its commentary by Viśvapati explain the position very clearly.[45]

The Vaiśeṣikas believe that some sentences in the Vedas refer to the omniscience of the Lord. But they do not wish to believe that the same Lord has happiness. But N. P asks as to how the Vaiśeṣikas can believe only some sentences (attributing omniscience) as valid while rejecting validity to other sentences (upholding bliss in the Lord.)[46] [Viśvapati has quoted many relevant Vedic sentences in his gloss.[47]]

The translation of the verse[48] by D. R.Vasudeva Rau is given below:

"That dullard Vaiśeṣika who wishes to remove the sorrow of Iśvara does not wish to accept happiness (to Him). Alas! he forgot the sorrow of Iśvara which has to be accepted (because it follows that he who does not have happiness must have sorrow.) (It is better to accept our view that Iśvara has unalloyed bliss)."

Then the principle of Samavāya of the Vaiśeṣika is refuted. The relevant verses are translated by D. R. Vasudeva Rau:

20. " (According to tārkikas, the relation between the guṇa and the guṇin is known as the samavāya relation. It is one only and non-different from each other.)

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"As the samavāya relation of knowledge and others found in Iśvara is non-different from the samavāya relation of sorrow found in Caitra, Iśvara also will have the samavāya relation of sorrow. It it be said that these samavāya relations are separate from one another, there will be the manyness which is against the doctrine of the Vaśeṣikas (and thereby their inference becomes subject to the fallacy of asiddha)

21. "(The tārkikas may say that though samavāya is one it may be different due to upādhi and so the samavāya of Caitra is different from that of Maitra.)

"If upādhi is accepted for this samavāya, let it be said whether it is real or false. In both the cases the defects mentioned by us will be there. Let it not be said just like the māyāvādis that it is neither real nor unreal but different from both.

"(N. B. If the tārkika says it is real there will be different samavāya relations which are unacceptable to him. If false, Iśvara will not be free from sorrow. The third one is an ornament to the māyāvādi but not to the tārkika).

22. "By means of the reasoning with which upādhi in respect of samavāya was refuted, we have also refuted upādhi in respect of the knowledge and others of the Supreme Lord. Thereby, the unlimited attributeness of the Supreme Lord is proved.

23. "If difference between guṇa (the basic constituent) and the guṇin (the object possessing it) is accepted there will be (the defect of) infinite regress (anavasthā) even after desiring for their mutual relation

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The unlimitedness of the attributes of the pervading Lord Nārāyaṇa shines by means of *viśeṣa* (which is a representative of difference.)"[49]

With regard to the concept of a liberated soul, the poet denies the Vaiśeṣika way of understanding. The Vaiśeṣikas uphold that the liberated soul is without mind and other organs N. P. criticises such view by comparing such liberated soul which is devoid of mind and other organs and hence without knowledge, to a wooden doll and hence refutes the said view.[50]

Further, the Vaiśeṣikas believe that the Lord has knowledge, effort and desire. It that is the case with the power of His own, He will make the liberated soul not to experience the undesirable things.[51] They deny happiness alone to the liberated soul because in the material world the happiness and sorrow co-exist. If the same analogy is used, the liberated soul should be without any form which will give rise to 'Śūnya'.[52] The *Bhāvaprakāśika* explains the same briefly.[53]

Also the liberated soul will not have six infirmities viz., existence, birth, growth, decay, decrease, and delusion as the body of the liberated soul is a non-material body [54]

There would be the fallacy of inconclusiveness on account of God having a body. That God, if He has no body would be without things beginning with desires and others like the horn of a hare.[55]

There N. P. refutes all the beliefs of the Vaiśeṣikas and upholds that the limbs of the liberated soul are not different from the body as accepted by the Vaiśeṣikas themselves in proving the existence of Jīvātman and Paramātman through atom, dyad, triad, and vyāma.[56]

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Thus the liberated soul is proved to be:

1. having a non-material body;
2. experiencing eternal bliss, knowledge etc.,
3. different from the Lord; and
4. inferior to Him.

3. Śūnyavāda and Māyāvāda

There is a scathing attack on Māyāvāda by the poet, most probably for the following reasons:

1. All other systems had been refuted by then by Śaṅkara.
2. Śaṅkara's Māyāvāda was very popular during that time.
3. The poet's father was one of the converts from the Māyāvāda.

In the poem, N. P. calls Māyāvāda as nothing but Śūnyavāda in the guise of Vedānta. Vedāntins upholding the Māyāvāda were same as the Buddhists upholding the Śūnyavāda. Hence the Māyāvādins were called *"Pracchanna Bauddhas"*[57]

Viśvapati in his commentary explains that Bauddhas are different from Vaiśeṣikas as they do not believe in the Vedas. These Bauddhas are of three types viz., Vijñānavādins, Śūnyavādins and Kṣaṇikavādins. Śūnyavādins are again of two types viz: Overt Śūnyavādins and Covert Śūnyavādins. Māyāvādins are 'covert Śūnyavādins.'[58]

He compares Śūnyavādins and Māyāvādins and declares that they are one and the same. Māyāvādins call Śūnya as Brahman, and call a part of the Vedas as "Atattvāvedaka" or not propagating the truth.[59] "It is very surprising to call themselves as Vedāntins while not believing in a part of the Vedas"- retorts N. P.

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Viśvapati explains that the Vedas are in three parts: *Mantra*, *Brāhmana* and *Upaniṣad*. The Māyāvādins consider *Mantra* and *Brāhmana* part of the Vedas as merely related to sacrifices and not to Brahman and hence not authentic. They consider upaniṣadic part only as authentic.[60] Therefore there is no difference between Māyāvādins and Bauddhas except that they call the same thing differently.[61]

There are two levels of Truth according to the Māyāvādins viz., lower level which consists of the material world and the higher level viz., Brahman which is not different from Śūnya of Bauddhas.[62]

First N. P. refutes the arguments of Śūnysvādi Bauddhas. They say that the ignorance of the void (Śūnya) is the cause of the universe. They give the example of nacre and silver. But N. P. argues that in the example, nacre is real and silver is unreal. Accordingly, the cause should be real like nacre. If the universe is unreal, its cause at least should be real. The reality is that of a potter. Hence the argument that the Śūnya or Void is the cause of the universe stands refuted.

If Śūnya is the cause in all respects, it becomes the substratum which cannot be unreal. N. P. makes fun of Māyāvādins who cannot distinguish between the cause and the substratum. Hence Śūnya cannot be either the cause or the substratum.[63]

With this much of attack on Śūnyavāda, N. P. takes on the Māyāvāda. First he clarifies how itis illogical on the part of Māyāvādins to declare a part of the vedas as imparting unreal knowledge, and accepting other part as real. Virtually Māyāvādins do not differ from śūnyavādins as both do not believe in Vedas irrespective of the fact that Māyāvādins believea part of the same.

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Then he questions: "According to Māyāvdain, Brahman is inexplicable. How can inexplicable Brahman be explained by the Upaniṣad-part of the Vedas?" It ultimately leads to the conclusion that they, like Śūnyavādins, do not believe in the Vedas.[64]

The Māyāvādins believe three types of implications to Vedic sentences. They are exclusive, inclusive and quasi-inclusive. These implications once again prove thes ame attributes in Brahman which are against Vedantins' theory. The relevant translation of the verse by D. R. Vasudeva Rau is given herebelow:[65]

34. "If the vedic sentences apply to Brahman by the three modes of implication (exclusive, inclusive and quasi-inclusive) then the undesirable attributes of Brahman occur to that same Brahman (which is against their doctrine).

"(N. B. If the māyāvādi says that Brahman is propounded by the vedic sentences by means of the three modes of implication, then Brahman becomes saviśeṣa and this is against his doctrine according to which Brahman is nirviśeṣa. The three modes of implication are: *jahallakṣanā*, *ajahallakṣanā* and *jahadajahallakṣanā*. In *jahallakṣanā*, the direct meaning of a sentence is discarded in favour of an indirect meaning as in *gangāyām ghoṣaḥ* which means 'the village of the cowherds is in the Ganges.' This is discarded in favour of the indirect meaning "on the bank of the Ganges". In *ajahallakṣanā*, the direct meaning of a sentence is not wholly discarded but hints at the real meaning as in *śonaḥ dhāvati* which means 'the red (colour) is running'. This is understood as 'a red horse is running.' When one part of the direct meaning is given up and another part is retained it is a case of *jahadajahallakṣanā*. It the famous vedic

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dictum 'That thou art' (*Tattvamasi*) the contradictory factors of remoteness, omniscience, immediacy and partial knowledge etc., associated with THAT and THOU respectively are given up and Pure Consciousness which is common to both is accepted.)"

Also other Vedic sentences which speak of qualifying attributes like *'Satyaṁ jñānaṁ anantaṁ brahma'* etc., cannot be considered to be-speaking of absence of insentiency etc. in Brahman as it does not sound good.[66]

Māyāvādins argue that Brahman is *'Bhāvarūpa'*. Hence He cannot be said to be either a negative or a positive entity. This does not hold good in the background of the real meaning of the Vedic sentences [67]

In fine, N.P. declares:-

1. Māyāvādin who is bent upon proving *'mithyāvāda'* which is contrary to the real meaning of the Vedas, is certainly a non-believer in the Vedas (XV. 37).
2. Since there is no difference between Śūnyavādins and Māyāvādins, the refutation of any one will be the refutation of the other (XV.38).
3. The Brahman of Māyāvādin is not different from *Śūnya* and hence Brahman also becomes *Asat*. (XV.39)
4. The Brahman which is formless according to Māyāvādins, cannot be the object of *'Śravaṇa*, *Manana*, *Dhyāna* and the like (XV.42).
5. Dharma and other qualities would become obsolete in the absence of the Vedas. (XV.43)
6. Buddha and others are human beings and one cannot infer omniscience in them. Hence the *Apauruṣeya* Vedas only can be taken as authentic. (XV-45)

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7. According to the Vedas Lord Nārāyaṇa is the Supremest who blesses His devotees with liberation (XV.63)
8. The liberation in the form of attributelessness cannot be upheld since nobody can say when and how that occurs. (XV.48)

Thus *S M.* is full of refutations of the tenets of other systems of Indian philosophy. Only important ones are covered here.

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Chapter VII

Conclusion

In conclusion it is better to quote the two translators viz. Shri D. R. Vasudeva Rau and Prof. G. V. Nadgouda.

"The Sumadhva Vijaya is something more than a mere hagiological work. It is a first-rate Mahākāvya dealing with the life, works and philosophy of Sri Madhva who is the dhīrodātta type of hero in this work. The work is especially eminent by its exalted theme, elegant diction, felicity of expression, majesty of thought, literary embellishments and an apt and judicious use of a variety of metres. Some of the cantos form a class by themselves. All the nine sentiments of a Mahākāvya find a place in this great work and the entire work is pervaded by the sentiment of devotion." [D. R. Vasudeva Rau, *op cit* pp. xxvi - xxvii]

"Sumadhwa Vijaya is a reliable biography, great epic poetry, profound philosophy and a faithful memoir of the times all rolled in one. It is an artistic and poetic portrayal of the life and accomplishments of a renowned philosopher-saint who rendered yeoman service to mankind. It is an out-standing epic-poem in Sanskrit with its inherent beauties set in a mythical setting for the fulfilment of divine purpose made acceptable by its

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fine fusion of the human and the super-human. It is an enviable poetic expression of Vaishnava-Siddhānta in a capsulated form as propounded and propagated by Anandatirtha. It is a vivid presentation of the ethos of the age that was ripe to invoke a divine descent on earth. Narayana Panditacharya with his historic vision and religious fervour, philosophic depth and poetic beauty forged this epic into an exquisite work of art." (G. V. Nadgouda. *op cit*, p. xv).

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FOOT * NOTES

CHAPTER I

1 C.A.Pattabhiraman & C.A.P Vitthal, Life and Teachings of Sri Madhvacariar, Bombay, 1983, pp.95-96

2 सुतप· कवितादिसद्गुणानां लिकुचानां कुलजोडिशेन्वयानाम् ।
अभवद्गुहनामको विपश्चित् कविवर्योऽखिलगादिवन्दनीयः ॥ सु म वि 13→43
गुहनामको विपश्चित् — सुब्रह्मण्यपण्डितः — भा प्र

3 — — — — — — — —
अभजद्भुवनप्रभू हरीशौ
सुतकामावसुदेवसूनुभक्ता ॥ सु·म वि 13→44
परमेश्वरयो· प्रसादयोगात्
सुतरत्नं तदसून सूरिपत्नी
— — — — — — — — — ॥ 13→45

4 — — — — — — — —
कृतकृत्यतया क्रिया· प्रकुर्वन्
कविराख्यामुचिता त्रिविक्रमाख्याम् ॥ 13-46
वेदे कवितायां वेदान्त इति त्रिषु विक्रमो अस्य ।
इत्युचितां त्रिविक्रमाख्याम् — भा प्र

5 कलभाषण एव सूरिपोत·
कविरासीदनवद्यपद्यवादी
अवभाति ननु प्रभाप्रभावी
भगवान् बालतरोऽपि तिग्मभानु· ॥ सु म वि 13-47

6 एकः क्षपणक शाकाहतौ बहव· क्षपणक शाकादानाः ।
यत्र क्षपणक बहुशाकादा· तत्र क्षपणक शाका शा का ॥

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7 — — — — — — — — — — — — — —

स ससर्ज सदश्वगोपकृत्ये लिकुचः काव्यफलरसाभिरामम् ।

काव्यफल – उषाहरणाख्यम् – भा प्र 13-48

8 शृणु वाचमिमा विचारितार्थां
नकलौ निर्गुणभावना सुखाय ।
इति गौणविमुक्तये गुणाढ्यं
स्मरदेवं वसुदेवसूनुमेव ॥ सु म वि 13 – 52

9 तं विष्णुमङ्गलगतं बहुलप्रबोधं
प्राप्याभ्यवन्दत तदाऽयुगविक्रमार्यः
— — — — — — — — — — सु म वि 13-69

10 सप्ताष्टानि दिनान्येवं वादं कृत्वा सहामुना ।
निरुत्तरं तं निश्चोद्यं चक्रे चक्रायुधप्रियः ॥ 15-69

वादमुपक्रम्य पञ्चदशदिनपर्यन्तमित्यर्थः । — विश्वगुणादर्श
प्रतिपदमारभ्य पञ्चदशदिनपूर्तिपर्यन्तमिति यावत् । — छलारि

11 त्रिविक्रमविपश्चितो गुणनिधेः सुशिष्या सुताः ।
सतामभिमतास्त्रयो यस्तृतीयोऽत्र नारायणः ॥ भा प्र

12 बहवो ग्रहिणोऽप्यस्मात् समग्रानुग्रहं ययुः ।
दीक्षा यज्ञाग्नय इव त्रयो लिकुचशेखराः ॥ सु म वि XV-135

13 त्रयः त्रिविक्रमार्यौ शङ्करार्यौ द्वौ च – भा प्र

14 त्रिविक्रमाचार्यः एकः तदनुजः शङ्कराचार्यः द्वितीयः
तद्वंशस्य एव अन्यः शङ्कराचार्यः इति —
त्रयो लिकुचशेखराः — छलारि

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15 वैराग्यवैगात्यसुबोधत्वपूर्वकै-
युक्तो गुणैः पारमहंस्यभूषणैः।
ज्येष्ठो यतिर्यो निकुलान्वयोद्भव
स्तं भूरिभक्तिः सकयाचिदब्रवीत्॥ सु॰म॰वि॰ V 27

16 नदैव कृष्णापि भुवि प्रजाता प्रीत्यै हरेरन्धतमस्यघातयत्।
महासुरान् विष्णुपरान्जुनाद्या कृते प्रजाता हरितोषणाय॥
—म॰भा॰ता॰नि॰ 32।12।

17 क्षणदासु विचक्षणः समीक्ष्य प्रचुरप्रज्ञमनोज्ञशास्त्रसारम्।
अपरैर्विदितः प्रसादगर्भं विदधे विस्मयमान्तरं महान्तम्॥
सु॰म॰वि॰ 63-67

श्रीमन्मध्वाचार्यशिष्येण त्रिविक्रमार्यसहजेन शङ्करार्येण
स्वमन्दिरे निहितं श्रीमध्वाचार्यशास्त्रपुस्तकजातं क्षणदासु
अन्यैरविदितो वाचयन् मनोहरं तच्छास्त्राभिप्रायं ज्ञात्वा
मनसा महान्तं विस्मयमवाप इत्यर्थः।—विश्वनाथः

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1 कान्तायकल्याणगुणैकधाम्ने नवद्युनाथप्रतिमप्रभाय।
नारायणायाखिलकारणाय श्रीप्राणनाथाय नमस्करोमि॥
अनाकुलं गोकुलमुन्मुलास्य यत्पालितं नित्यमनाविलात्म।
तस्मै नमोनीरदनीलभास्मे कृष्णायकृष्णारमणप्रियाय॥
अपित्रिलोक्या बहिरुल्लसन्तौ तमो हरन्तौ मुहुरन्तरं च।
दिश्याद्दृशंनो विशदां जयन्तौ मध्वस्य कीर्तिर्दिननाथदीप्तिम्॥
तमोनुदानन्दमवाप्तलोकस्तत्त्वप्रदीपाकृतिगोगणेन।
यदास्यशीतांशुभुवा गुरुंस्तांस्त्रिविक्रमार्यान् प्रणमामि वर्यान्॥ I 1-4

2 मुकुन्दभक्त्यै गुरुभक्तिजायै सतां प्रसक्त्यैच निरन्तरायै।
गरीयसो विश्वगुरोर्विशुद्धां वक्ष्यामि वायोरवतारलीलाम्॥ I 5

3 ये ये गुणानाम जगत्प्रसिद्धा यतेषुतेषुस्म निदर्शयन्ति।
साक्षन्महाभागवतप्रबर्हि श्रीमन्तमेनं हनुमन्तमाहुः॥ I 10

4 जाज्वल्यमानोज्वलराघवाग्नौ चक्रेससुग्रीवसुयायजूके।
आध्वर्यवं युद्धमखे प्रतिप्रस्थात्रा सुमित्रातनयेन साकम्॥ I 18

5 प्रेष्ठोन रामस्य बभूवतस्मान्न रामराज्येऽसुलभंच किंचित्।
तत्पादसेवारतिरेवनैच्छत्तथापि भोगान्ननु सा विरक्तिः॥ I 24

6. इन्द्रायुधं हीन्द्रकराभिनुन्नं चिच्छेदपक्षान् क्षितिधारिणां प्राक्।
बिभेद भूभृद्भुपरङ्गसङ्गाच्चित्रं सपत्नो जननीकराग्रात्॥ I 29

7 पौत्रे पवित्राह्वयजन्मिपौत्रे धरां निधायासुरधीषु तापम्।
कीर्तिं त्रिलोक्यां हृदये मुकुन्दं भेजे पदं स्वं सहजै. स भीमः॥ I 44

8 यो भूरिवैरो मणिमान् मृत प्राग्वाग्मी बुभूषुः परितोषितेशः।
स सङ्करास्योंऽघ्रितलेषु जज्ञे स्पृधापरेऽव्यासुरहासुरेन्द्राः॥ I 47

9 अवैदिकं माध्यमिकं निरस्तं निरीक्ष्य तत्पक्षसुपक्षपाती।
तमेवपक्षं प्रतिपादुकोऽसौ न्यरूरुपन्मार्गमिहानुरूपम्॥
असत्पदेसन्मदसद्विविक्तं मायाख्यया संवृतिमभ्यधत्त।
ब्रह्माप्यखण्डं बत शून्यसिद्धये प्रच्छन्नबौद्धोऽयमतः प्रसिद्धः॥ I 50.5।

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10 यद्ब्रह्मसूत्रोत्करभास्करं च प्रकाशयन्त सकलं स्वगोभिः।
अच्चूचुरद्वेदसमूहवाहं ततो महातस्करमेनमाहुः॥ I 52

11 निर्मलसन्मणिदीपगणोऽभवत्तदुरुवाग्गणपङ्क्तिनिगूढभाः।
अविदुषामिति सङ्कटताकरः स किल सङ्कर इत्यभिशुश्रुवे॥ I 54

12 विज्ञानभानुमतिकालबलेनलोने दुर्भिक्ष्यसन्तमससन्ततितो जनेऽन्धे।
मार्गात्सतां स्खलति खिन्नहृदो मुकुन्दं देवाश्चतुर्मुखमुखाः शरणं प्रजग्मुः॥
II 1

13 वेदान्तमार्गपरिमार्गणदीनदूना दैवीः प्रजाविशरणा करुणापदं नः।
आनन्दयेः सुमुख भूषितभूमिभागो रूपान्तरेण ममसङ्गुणनिर्णयेन॥ II 3

14 तत्प्रीतये रजतपीठपुराधिवासी देवो विवेश पुरुषं शुभसूचनाय।
प्राप्ते महाय महिताय महाजनौघे कोलाहलेन सकुतूहलिनि प्रवृत्ते॥ II

15 आविष्टवानकुशलं पुरुषं प्रकृत्या प्रत्याययन्निजजनान्नितरामनृत्यत्।
उच्चुङ्केतुशिखरे सकृताङ्हारो रङ्गान्तरे नर इवाखिलविस्मयात्मा॥
आभाष्यसोऽत्र जनतां शपथानुविद्धमुच्चैरिदं वचनमुद्धृतदोर्बभाषे।
उत्पत्स्यते जगति विश्वजनीनवृत्तिर्विश्वङ्ग एव भगवानचिराद्विहेति॥ II 67.9

16 त्राता य एवनरकात्सहि पुत्रनामा मुख्यावनं नसुलभं पुरुषाद्पूर्णात्।
तस्मात्समस्तविदयत्यमवद्यहीनं विद्याकरा कृतिलभेमहि कैरुपायैः॥ II 75

17 सम्पूर्णलक्षणचणं नवराजमान द्वारान्तरं परमसुन्दरमन्दिरं तत्।
राजेव सत्पुरवरं भुवनाधिराजो निष्कास्यन् परमसौ भगवान्विवेश॥
II 25

18 ज्ञानार्थमेव यदभूदसुदेव एष यद्वासुदेव पदभक्तिरतः सदासौ।
तद्वासुदेवपदमन्वदन्सुरेन्द्रास्तातेन यन्निगदित सुतनामकर्त्रा॥ II 29

19 आविष्यपूरुषमुवाच महाग्रहोऽसावस्मद्विहारसमयोपगतान्समस्तान्।
यच्छक्तिगुप्तिरहितानलमस्मिहन्तुं लोकेश्वर सबत बालतमः किलेति॥
II 34

20 लीलाकरेण सकरेणसुकोमलेन बीजान्तराणि किलकानिचिदाशुतस्मै।
स्मित्वाभिकोऽनिमतनिष्कपदे यदादादत्तानि धनिको बहुमानपूर्वम्॥
II 51

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20 नहि हरिं सततं ननमत्यसौ नचनपश्यति नापि नवन्दते।
अपि तथेति विधाय विशेषत सननु साधुजनान्समशिक्षयत् ॥ III 7

21 जनकवाचमिमामवधारयन् कलमुदाहरदम्बुरुहेक्षणः।
स्वपदमाव्रजतो व्रजतोऽयतो ननु सखा ममकाननगो विभुः ॥ III 12

22 शिशुरसौ प्रतिभाम्बुधिरित्यलं जनमनोवचनग्रहपीडना।
नभा नादितितं विजनस्थले स्वतनयं समशिक्षयदेषकः ॥ III 20

23 विविधशाखिपदार्थनिवेदने लिकुचनाम्नि तदानुदितार्थके।
किमितितात तदर्थमवर्णयन् कथयसीति शनैरयमब्रवीत्॥
अवदतीति पितर्यपि चोदिते प्रतिबुभुत्सुषु तत्र जनेऽवपि।
अयमुदीर्य तदर्थमवाप्तवान् परिषदो ह्यसमान सुमाननाम् ॥ III-29-30

24 गरुडतुण्डमिव प्रतिपन्नवान्द्विजकुमारपदं समसारच।
समुचित चरितं महतामिदं सुमनसो मनसेऽटमपूजयन् ॥ III 40

25 सकललक्षणशिक्षणमूल भू श्रुतिसमाननं स्खलनोज्झितम्।
नखलु केवलमस्य गुरोर्यशात्सुमनसामपि तत्र कुतूहलम् ॥ III 52

26 प्रियवयस्यशिरोगुरुवेदनामशमयत् सहजामपि दुःसहाम्।
सविपिने विजनेमुखवायुना श्रवणगोचरितेन कदाचन ॥ III 53

27 यदेतद्वात्मैक्यमुपास्तिचोदितं नमे गुरोरप्यपरोक्षतां गतम्।
पुरातनानामपि सौम्य कुत्रचिन्तो मुकुन्दं भज संविदे मुदा ॥ IV ॥

28 नतिर्न शुश्रूषुजनाय शस्यते नतं भवक्ष्यां स्फुटमत्र साम्प्रतम्।
अहो विधात्रा स्वयमेव दर्पिता तदभ्यनुज्ञेति जगाद्ध सप्रभुः ॥ IV 17

29 वराश्रमाप्ति मम संवदस्व मां कदाचिदप्यम्ब यदीच्छसीक्षितुम्।
यदन्यथा देशमिमं परित्यजन्न जातु दृष्टेर्विषयो भवामि नः॥
इति ब्रुवाणे तनये कदाचिदप्यदर्शनं तस्य मृतेर्निदर्शनम्।
विचिन्त्य पर्याकुलतां चिकीर्षितं सुतस्य कृच्छ्रान्यरुणद्ध सा शुभा ॥ III
28 29

30 गुणानुरूपोन्नतिपूर्णबोध इत्यभ्यनामद्विजवृन्दवन्दितः।
उदाहरद्भूरियशा हि केवल नामन्त्रवर्ण सच मन्त्रवर्णकः॥
IV 33

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31 चिरात्सुतत्त्व प्रबुभुत्सुना त्वया निषेवणं मे यदकारि तत्फलम् ।
इमं ददामीत्यभिधाय सोऽमुना तदा प्रणीय प्रददेऽच्युतात्मने ॥ IV 38

32 तदाधपद्यस्थमवद्यमण्डलं यदावदत्षोऽशकङ्कयात्मकम् ।
उपर्यपास्तं तदिति ब्रुवत्यसौ गुरौ तमूचे प्रणिगद्यतामिति ॥ IV 45

33 अत्रजन्मनि न यत्पठितं ते जैत्रभाति कथमित्यमुनोक्ते ।
पूर्वजन्मसु हि वेद पुरेदं सर्वमित्यमिति बुद्धिरुवाच ॥ IV 53.

34 आनन्दरूपस्य वरस्य पात्रधीरानन्दसन्दायिसुशास्त्रकृत्सयत् ।
आनन्दतीर्थेति पदं गुरूदितं बभूवतस्यत्यनुरूपरूपकम् ॥ V 2

35 तत्वेऽप्यतत्वे विमतेनुमांवदंस्तदप्रतिष्ठा प्रतिपादुकः स्वयम् ।
विजित्य विश्वान् विदुष सभास्वसौ जगामनाम्नाप्यनुमानतिर्थताम् ॥
V 7

36 श्व एववादोऽस्त्विति वादिनौ खलावधोत्तरभाति यदीर्यतामिति ।
मध्वे ब्रुवाणेऽमत तौ जितौजनः सनिश्चिकायाथ निशाप्लायनात् ॥ V 15

37 इत्यस्यवाचा शारदेव भासिता यदाखिलाशा शुभपूर्णिया बभौ ।
प्रमोदतीर्थिनिनचन्द्रचन्द्रिका व्याख्याभिधा विष्णुपदप्रकाशिनि ॥ V 29

38 अङ्गुष्ठमात्रं जठरे प्रतिष्ठितं जाज्वल्यमानं ममजातवेदसम् ।
नित्यं हितं विश्वदहच्चवित्तं तं विश्वेशचेता इतिसोऽब्रवीत्तदा ॥ V 33

39 वर्णसौष्ठवगरिष्ठमत्वरं तुल्यमात्रमतिमात्रसुलक्ष्म ।
व्यूढहृज्जलदघोषममुष्योच्चारणं विदधदध्यधितार्थम् ॥ VI 2

40 स्याच्चथेत्यमपि सम्भवितार्थस्त्वर्थता श्रुतिषु वित्तदशार्थम् ।
भारतं ननु शतार्थमपि स्याद्वैष्णवं पदसहस्रतयं हि ॥ VI 4

41 यावदर्थशतकं नविशङ्कु सन्ततोक्ति कृदपूपुरदेषः ।
वर्णितावधृतिदुर्बलचित्तास्तावदाकुलहृदो ह्यभवंस्ते ॥ VI 8

42 प्रादिभेदमविदन् गुणयत्वं मूढपांसुषु लिखन् लिपिसङ्घम् ।
भर्त्सयन्निति जहास सुहासो मत्सराकुलधियो जडयन्सः ॥ VI 15

43 भूसुरप्रवरबुद्धिसमृद्धिन्यक्तयुक्तवपुष रुचिराङ्गीम् ।
सूत्रदीप्तमणिमालिकयालङ्कृषिता भुवनभूषणभूताम् ॥ VI 24.
पादसुन्दरपदक्रमभावैर्भासितां प्रकटवर्णगुणाढ्याम् ।
भारतोत्तमभृतामनुरूपाच्छादना समधिकस्वरशोभाम् ॥
राजसूयमखसन्मखवृत्तां वासुदेवगुणनिश्चितभावाम् ।
सर्वधर्मपरिशिक्षणदक्षां वन्दितां जनतया जननीवत् ॥

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मौलिसङ्गहविकर्षणद्रुनां मायिना सदसि दुष्टजनेन।
न्यायमार्गमपहाय महान्तं स्वेश्वरत्वमपि साधयतालम्॥
सज्जनैः कतिपयैरतिदीनैश्चालितैः कलिबलाच्छुभमार्गात्।
अप्युपेक्षितविकर्षणदुःखा सातिशोकमपि कैश्चन दृष्टाम्॥
वासुदेव धरणीधरनाथेत्युच्चकैरपि मुहुः प्रवदन्तौम्।
पूर्णसद्गुणमजं गतदोषं बिभ्रतीं हृदि विविक्तमशेषात्॥
वार्यता बुधजनैर्ननु हा हा नैष धर्म इति चाभिदधानाम्।
कृष्णलालिततमामनवद्यामप्यनन्यशरणां शरणोक्ताम्॥
वेदिजामिव पुरा भरताग्र्यः सस्वयं श्रुतितति स्वलु दृष्ट्वा।
पुष्टबुद्धिरकरोत्करुणाब्धिर्दुष्टपक्षदमनस्थिरसन्धाम्॥ VI 24-31

44 प्रीतयेस्य पुरतो वरभाष्यं वाचयन् सजनतामपसार्य।
वक्ष्मि शङ्कित उरुक्रमगीतभाष्यमित्यकथयत्पुरुसंख्यः॥
एतदर्थमति सूक्ष्ममपि त्वं शक्त एव न यदात्थ समस्तम्।
तेन लेशत इतीह पदं स्यादित्यगद्यत जगज्जनकेन॥ VI 39 40

45. श्रवणामृतगीर्गणैर्द्विजैः शुकमुख्यैः शुभपक्षिभिर्युतम्।
कमलेष्टतमस्थिरान्तरैरपि हंसैः परमैरमेचकैः॥
सुमनोनिकरेण पूरितं स्वमनोऽभीष्टदमल्पदुर्गमम्।
अपरस्परमत्सरप्रजं ननु वैकुण्ठमिवाच्युतालयम्॥ VII 3,4

46 चतुरश्चतुराननः स्वयं पवनो वा त्रितिरूप आव्रजन्।
श्रुतिनाथदिदृक्षयान्यथा न खलु स्यान्निखिलाग्र्यलक्ष्मवान्॥ VII 9

47 यमजाम्युदवाह ऊर्जितो यदि जाम्बूनदवारि संव्रजेत्।
कनकद्युतिमध्वसङ्गवानुपमीयेत स तेन नीलभाः॥ VII 53

48 इदमाप शुकोऽपि लालनं न समग्रं जगतां पितुः पितुः।
अलभिष्ट यदेष धन्य इत्यतिकौतूहलमापि तापसैः॥ VII 55

49 सुविशेषशेषवदशेषवर्णितप्रतिबोद्धुरस्य ननुशिष्यतोचिता।
गुरुमानसस्य गुरुतापि सत्पतेरिति सोपसत्तिरमरैरमान्यत॥ VIII 2

50 विधिवायुवेन्द्रशिवकौशिकेशकानमरामरानुगनरासुरादिकान्
सृजति प्रपालयति हन्ति सन्ततं स्वगतिं प्रयापयति चैष लीलया॥ VIII 12

51 परमात्मनेसततमेकरूपिणे दशरूपिणे शतसहस्ररूपिणे।
अनिकारिणे स्फुरदनन्तरूपिणे सुखचित्समस्ततनवे नमोनमः॥ VIII 41

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52 कलिकालकलितगुणे धरातले सुजनो ननूनमधुनास्ति योग्यधीः।
परतत्त्ववर्णनमयोग्यतावते ननु हव्यदानमिव निन्द्यते शुने ।
इतितं ब्रुवाणमयमब्रवीद्विभुर्भुवि सन्ति सौम्य पुरुषा गुणोचिताः।
विमलान्मणीनिव गुणोज्झितानिमान् दयया विशोधय विशुद्धगोगणैः॥
तवकीर्तिरार्तिमितिमात्रमानयेदशुभान्प्रभाकरविभेव कौशिकान्।
कमलाकरानिवशुभान्प्रबोधयेत्परमाज्ञया मम विशेषतोऽनिशम् ॥ VIII 49,50,51

53 आम्नायास्त्रय इवतत्त्वबोधकास्तेपापघ्नास्त्रय इव पावकाः प्रजानाम्।
लोका वासकलभूतस्त्रयोऽत्रेजुःसानन्दा मुनिसुतधर्मसूनुमध्वाः॥ VIII 54.

54 अग्निशर्ममुखपञ्चषैर्द्विजैरन्वमाहृतमलं पृथक्समम्।
कृत्स्नमाददयमित्यविस्मयः कृत्स्नमद्युमलमेषदृक्षये ॥ IV 7

55 व्यासदेवहृदयातिवल्लभं वासुदेवमगणय्य सद्गुणम्।
साधयत्सकलदोषवर्जितं ज्ञानभक्तिदमनन्तसौख्यदम्॥
उक्तमुक्तमभिधेयमुत्तमं वेदवाक्यमनुवादयन्मुहुः।
व्यञ्जयत्स्मृतिवचोभिरञ्जसा तस्य चार्थमितियुक्तयुक्तिमत्॥
बालसङ्गमपि बोधयङ्गुरुं दुर्निरूपवचनं च पण्डितैः।
अप्रमेयहृदयं प्रसादवत्सौम्यकान्ति च विपक्षभीषणम्॥
अस्तदूषणमवन्ध्यभाषणं लक्षितं सकललक्षणैः समम्।
माननीयमपि नाकिनायकैरूपमन्यदिव धन्यमात्मनः॥
एकविंशतिकुभाष्यदूषकं ब्रह्मसूत्रगणभाष्यमद्भुतम्।
अप्ययूष्यमतनोदनन्तधीर्भूतभाविभवदात्मभिः क्वचित्॥ IX 8,9,10,11,12

56 यस्तुतार्किकशिखामणिः सुधीर्वर्तगानसमयाद्विराकरोत्।
वेदभारतपुराणनिष्ठितो भाष्यमेतदशृणोत्स मध्वतः॥
नापरेषुरनिमायया क्वचिद्भाष्यमद्भुतमिदं स शुश्रुवान्।
नारविन्दमकरन्दमाघ्रवान्क्वापिच्छ इववाञ्छतीतरत्॥
तत्रतत्रससभासु भासुरो नन्दितीर्थसमयोक्तयुक्तिभिः।
वादिनो विशकलय्यतान्समाक्रम्यवाग्यमुचितामुदाहरत्॥ IX 18-20

57 व्यक्तमुन्नतिमितोऽप्यय जनस्तस्य यन्नलभतेखिलं फलम्।
स्तोकमानसतया ततो व्रजेत्तस्य हन्त पुरुषस्य तुल्यताम्॥
क्रीतवान्नरपतिर्महादरं सादरं पुनरुदारचेष्टितः।
अर्चयन् सततमाप सम्पदो यानना वचनचित्तगोचराः॥

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शास्त्रानल्पकतरोरनुष्य कः प्राप्नुयात्सकलमप्यहो फलम्।
यस्तमुत्तमगुणं विडम्बयेदित्युदीर्य स जनानरञ्जयत् ॥ X 24-25

58 दक्षपक्षविहतेन तत्क्षयन्भीषयन्त्समधिकस्वरश्रिया।
हंसराट् कलिमलं निराकरोदेकदृष्टिमिव मानसाद्गुरोः ॥ X 35

59 नन्वनन्यशरणात्मनां सतां सिद्धिविघ्नमुखदोषभेषजम्।
ऐच्छदच्छमलदोषदर्शनं रूप्यपीठपुरगः कदाचन ॥
गोपिकाप्रणयिनः श्रियः पतेराकृतिं दशमतेः शिलामयीम्।
शिष्यकैस्त्रिचतुरैरलक्षये शोधयन्निह ततो व्यगाहयत् ॥
स्पर्शनाङ्गवतोऽतिपावनात्सन्निधानपदवीं गतां हरेः।
त्रिंशदुद्धतनरैः सुदुर्धरां लीलयानयदिमामसौ मठम् ॥
मन्दहासमृदुसुन्दराननं नन्दनन्दनमतीन्द्रियाकृतिम्।
सुन्दरस्त्विह स्थापयन्नधामाकृतिशुचिप्रतिष्ठया ॥ X 40-43

60 प्रकारं प्रकटीकर्तुमारभ्य विरराम नो
महियोमतिमाहात्म्याद्वैवश्येन खनन्खलः ॥ X 5

61 योऽसौ देवो विश्वदृग् प्रसीदतु कुर्मः सर्वं तत्परानुग्रहेण।
यामस्तावत्पूर्णमाद्यं मुदिरोदीरित्यादिं तद्भाषया चित्रवाचम् ॥
गाम्भीर्यं धृतिमुरुवीर्यमार्यभावं तेजोऽत्यं गिरमपि देशकालयुक्तान्।
राजास्य स्फुटमुपलभ्य विस्मितोऽसौ राज्यार्धं सपदि समर्पयाम्बभूव ॥ X 17-18

62 क्वचिच्छिलाच्छटाश्रमादमुं ससङ्गमत्यजन्।
अवेक्ष्य दस्यवः पुनः कुतूहलात्तमानमन् ॥ X 22

63 पाराशर्यः परतत्त्वप्रसिद्धयै तात्पर्यार्थं परमं भारतस्य।
व्यक्तं वक्तुं नियुनक्ति स्म साक्षादेनं धन्यं भुवने मन्यमानः ॥ X 25

64 विशङ्कटं स्वस्तटिनीतटं ते दीपप्रदीप्तं जननाभिपूर्णम्।
सश्रोदयत्पण्डितमण्डलाढ्यं नाथावलोकोत्कहृदोऽभ्यपश्यन् ॥ X 32

65 वर्तस्वाध्यधि सर्वदोन्येद्युः सोऽनिशं स्वतन्त्रो विष्णुः।
उज्जासय दुष्टानं संस्कुरु साधून्गुणाभिपूर्णोऽप्यगुणः ॥

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असमोत्तमे मते ऽसौ श्रियः पतिर्विश्वतो विभिन्नात्मा।
परमान्प्रकाममर्थान् प्रकाशयामास सेत्यादीन् ॥ X 46-47

66 स शङ्करपद्धिजेऽहितमाप्य गोवाक्यगा गरिष्टकदलीनसदृशा-
शतीश्चतुष्कं चरन्।
पयःकलशपञ्चकद्विकयुगाभिपूर्णपपावदृग्गतिरप्यभून्-
नृपनृमण्डलैरुधातैः॥ X 52

67 अयमेव गोविषयतोऽपि कुत्रचित्सदसि जनतार्थितो जवात्।
पुष्पमुत फलमहो विदधे जनसुहितानुपमगान सम्पदा॥ X 53

68 भगवत्तमस्य विपुलप्रमतेः समयं मनोहरतमं जगति।
सहितं भवद्भिरणि लोकपते पठतां मुहुः फलमुदेष्यति किम॥
अधिकारिणा फलमलं विदुषां भवति प्रवृत्तिरितरैर्यावती।
इति तत्फलं सकलसंकथनोभगवान्प्रपञ्चयतु भूरिदयः॥ 3-4

69 त्रिदिवादिलभ्यमपि नास्य फलं कथितं कृषेरिव पलालकुलम्।
स्वफलं तु मुक्तिपदमुक्तिपदं शुकशारदादिपरमार्थविदाम्॥
परमागमार्थविरहोस्त्रिदिवं भजतामनावकलनारचितम्।
व्रजतामहो परमनैष्कृतता रत्ये स्वलोकमजितो दिशति॥ XI 6-7

70 भवनं विभाति भुवनैकपते भुवनत्रयाद्भुतगुणातिशयि।
वरमन्दिरप्रकरमध्यगतं द्विजमण्डलस्थशशिमण्डलवत्॥ XI 15

71 अनुभूयते सुखमनन्तरसैः सकलैरलमतिपदं सततम्।
अपितारतम्यसहितैः स्वयुरुप्रवणैः परस्परमुरुप्रणयैः॥ XI 24

72 शृणुताप्यलोकविषयं विषयं सकलस्य मुक्तिकृपस्य दृशाम्।
वपुरिन्दिरापतिरमन्दरसं ननु सुन्दरं प्रकटयत्यनिशम्॥ XI 64

73 महानन्दतीर्थस्य ये भाष्यभावं मनोवाग्भिरावर्तयन्ते स्वशक्त्या।
सुराद्या नरान्ता मुकुन्दप्रसादादिमं मोक्षमेते भजन्ते सदेति॥ XI 71

74 सन्मात्सर्यबद्धमूचेऽशुभानां वाचालोलं कोऽपि गां धारकस्य।
मध्ये तेषां नीचनीत्या समानो वाचालेलं कोऽपि गान्धारकस्य॥ XII

75 सत्यं सत्यं व्यावहार्यं विधत्ते सर्वं मोहे सर्वं मोहे सर्वनिर्वाहिणी सा।
ज्ञाने जाते दग्धवस्त्रप्रतीतं पश्चेत् तस्मिंस्तप्तलोहाग्निवत्॥ XIII 6

76 श्रुत्या भाट्टान प्रभाकृत्प्रभाभूत्प्रस्ता माहाव्यानिकाचाश्च यत्र।
दुर्गं मायावादसत्रं दिधक्षुर्नोपेक्ष्या नस्तत्ववादाग्निजिह्वा॥ XIII 8

77 पारम्पर्येणागतं तत्त्वशास्त्रं तुन्तोत्सन्नं नूतनेनेत्युपेक्ष्यं।
तेषां दोषा वर्णनीया विदग्धैः सन्तोऽसन्तो वापि मध्यस्थलोके॥
स्वाभिप्रायो ब्रह्मवत्स्यादवाच्यो माया वाच्या सर्वनिर्वाहसिद्धिः।
इत्थं नीत्या शास्त्रनीत्यैव बाध्यः सर्वो लोकः स्वात्मनोयः परः स्यात्॥
ग्रामे ग्रामे वार्यतां मानमेषां पूर्वं पूर्वं सामपूर्वैरुपायैः।
सम्प्राप्तानां मानभङ्गाय कार्यं ग्रन्थाकर्षाद्युद्धतैरस्मदीयैः॥ XII 22-24

78 गाम्भीर्याद्यैर्युक्तमौदार्यकार्यैर्नानानादश्लाघ्यमुच्चारणं तत्।
दक्षाशिक्षालक्षणानां हि लक्ष्यं मान्यं मन्ये धन्यबुद्धेरतुल्यम्॥
कान्तेः बलस्यैर्यं स्वयं ग्राहयंश्च व्यक्तं शास्त्रमुद्गाय्य भूयः।
सव्याचख्यावुक्तनैरुक्तमार्गो ज्यायाज्योतिर्वेदिनां वेदमित्थम्॥
श्रौतेव्याख्योच्चारणे चारुणी ते मादृग्देही वर्णयेदस्य कोनु।
वागीशानैर्वा विबुद्धेशजीवैर्भूर्यश्चर्यैर्वर्णिते ये प्रणम्य॥ XII 34-36

79 इत्युक्तस्तैरेष विस्तारिबुद्धेः साम्यं प्राप्तुं संप्रवृत्तो दुरात्मा।
ह्रास्योऽग्राभूद्वासुदेवप्रभार्थी यद्वत्पूर्वं पौण्ड्रको वासुदेवः॥ XII-39

80 भगवन्निह्न स्वकिङ्करणामचिरेणाव्रजतादनुग्रहार्थम्।
इतिकार्यचिकीर्षयार्थयत्वां नृप इत्यभ्यधितैष तं प्रणम्य॥ XIII 2

81 अथतत्क्षणधृतेरुघण्टाघननादव्यपदेशतः परेण।
अमितप्रमनि प्रचोदितोऽसाविति निर्यत्सु निजेषु निर्जगाम॥ XIII 16

82 परिवारजनानमार्गदुःखप्रययुः पूरुषरत्नमीक्षमाणाः।
इतिनाद्भुतमस्य हि प्रयान्ति स्मृतिमात्राद्भविनोभवापवर्गम्॥ XIII 20

83 अवतीर्य पुरैव वाहनात्स्वादपि मार्गादुपसार्य सैनिकान् सः।
सह कैश्चन भूसुरैरनाप्तस्त्रिजगत्पूज्यपदान्तिके ननाम॥ XIII 22

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84 अवदत्सकथा रथाङ्गपाणेर्भगवान् भागवते भवप्रहन्त्रीम्।
अनुरूपगुणस्वरादिभाजा निजशिष्यप्रवरेण नाट्यमाने ॥ XIII 40

85 वदनेन्दुमवेक्ष्य नन्दतस्य स्वकुलोद्धारणदक्षलक्षणस्य।
कृतकृत्यतया क्रिया प्रकुर्वन् कविरार्याद्युचितां त्रिविक्रमाख्याम् ॥ XIII 45

86 श्रुणुवाचमिमां विचारितार्थां नकलौ निर्गुणभावनासुखाय।
इति गौणविमुक्तये गुणाढ्यं स्मर देवं वसुदेवसूनुमेव ॥ XIII 52

87 अथवेदपुराणभारतानि स्वयमालोड्य यथावबोधमत्र।
गुणवन्तमुपास्महे मुकुन्दं स्मृतिधर्मान् भृशमाचरन्नएव ॥ XIII 60

88 विदितवान् व्यवहृत्य सुदर्शनं बहुलबोधमवेक्ष्य सनिश्चयात्।
अपिनतस्य मतं सहसादरे ननु निमृश्य कृती कुरुतेऽखिलम् ॥ XIII 68

89 तं विष्णुमङ्गलगतं बहुलप्रबोधं प्राप्याभ्यवन्दत तया युगविक्रमार्यः।
आनन्ददं स चतुराननहासलक्ष्मा तत्वं प्रवेक्ष्यमगरेन्द्र इवाञ्जनेयम् ॥ XIII 69

90 कृतमपकृतमार्यैः क्षम्यतां क्षान्तिभूषैरिति मृदुवदतं
संप्रार्थ्यजाभिः प्रभूणाम्।
अपहृतमपरेषां मंगतो ग्रन्थजातं दशहृदयनि-
-योगादग्रहीच्चक्रवर्त्यः॥
परिवृतमवनम्रैश्चक्रिणीग्राम्यपूर्वैः
रवनतमुरुचेत पादपार्श्वे नृसिंहम्।
सहजविजयतोऽयं विक्रमार्यप्रसन्नः
कविकुलतिलकोऽसावाशिषाऽतोषयत्तम् ॥ XIV 2 3

91 अमृतमपिनिरीक्ष्यास्त्राविनिर्मन्थ्यसूने
घृतमिदमितिसद्यो भ्रान्तिमन्तोऽपि शिष्याः।
श्रद्दधुरधिकबाधैर्विभ्रमास्तच्च पश्चाद-
नुदिनममृतान्नैस्तस्य सेव्यस्य राज्ञ्या ॥ XIV 13

92 सददद्धिकबोधः षोडशात्रोपचारान् व्यरइयदगुणान्
द्वात्रिंशदागः पुरोगान्।

अगणितगुणद्युच्चैस्तोषयच्छार्ङ्गपाणिं
षडपि परमभक्त्यानूपचारान्दिदेश ॥ XIV 36

९३ प्रतिपक्षहयारूढं स्वरतल्किमहायुधम् ।
त्रिविक्रमार्यं सोऽपश्यत् प्रतिवीरमिवाग्रतः ॥ XV 2

९४ नारायणोऽनन्तगुणो ब्रह्मारण्यो वेदवेदितः ।
विश्वकर्नेति विश्वज्ञ· श्रुत्या युक्त्याप्यसोषधत् ॥ XV 9

९५ तत· स्वतः प्रमाणेन देवो वेदेन वेदितः ।
विष्णुर्मोक्षस्य दातेति विश्वं भवति शोभनम् ॥ XV 63

९६ सप्ताष्टानि दिनान्येवं वादं कृत्वा सहामुना ।
निरुत्तरं तं निश्चोद्य चक्रे चक्रायुधप्रियः ॥ XV 69

९७ प्रणम्याचष्ट शिष्टोऽसौ क्षम्यतां नाथ चापलम् ।
पद्मपद्मरजोदास्यं ध्रुवं मे दीयतामिति ॥ XV ७०

९८ न जघास न सुष्वाप न जहास न धीरधीः ।
समयार्थी स्मरज्ज्येष्ठं रामं रामानुजो यथा ॥ XV. ७५

९९ पवनांशानुजो जित्वा पवनं रेचकादिभिः ।
विषयेभ्यो हृषीकाश्वान्मनोरज्ज्वा समाहरत् ॥ XV १०१

१०० सन्न्यायरत्नावलिरव्युदपादि यतः शुभा ।
टीका परानुन्यारव्याया अनर्घबोधसागरात् ॥ XV १२५

१०१ वशीकृतहृषीकाश्च जनानाद्युपमर्दिनः ।
नरसिंहपदाधारा अभ्यस्तोपेन्द्रनामकाः ॥ XV १२८
अदीधिन्याभिधाना ये श्रीमद्रामपदाश्रयाः ।
अप्रत्यक्षगुणोद्रिक्ता भक्तिवैराग्यसागराः ॥ XV १२९

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102 आक्षेपं तमसहमान उच्यमान·
सद्योऽसौ निजकरपल्लवद्वयेन।
आदाय व्यतनुत बीजमोषधीनां
सूक्तेनाङ्कुरदलपुष्पबीजसृष्टिम्॥ XVI 5

103 व्याख्याता निशि सकदाचन प्रदीपे
संशान्ते पुनरपि वाचयाम्बभूव।
शिष्यान् स्वान् पुरुकरुणाम्बुधिर्निजाङ्घ्रे
रङ्गुष्ठस्फुटनखरान्तरोचिषैव॥ XVI 6

104 तीर्थार्थे पृथुतरवप्रपातिवारां
धाराणा रयसहनक्षमा महेक्षः।
आनीतां दशशतपुम्भिरत्यशक्या
प्रेक्ष्योचे विपुलशिलां क्वचित्समुक्ताम्॥ XVI 7
लोकानामुपकृतये कृतशिलेयं
निन्ये नो इति जनता जगाद तत्र।
नेतारो यतिवरमानवा न होमां
भोमश्चेदिह यतते नयेन्त नेति॥ XVI 8
निन्येनां गिरिमिव वानरीकृतात्मा
लीलावत्करकमलेन सोऽमलेन।
तत्रापि न्यधित तयाऽस्य सूच्यतेऽलं
तच्छुद्धं ननु निकषाऽधुनाऽपि कर्म॥ XVI 9

Rarest Archiver

105 जन्मस्थित्यवसितिदायिनेम् कटाक्षं
लोकानामघटयदम्बुधौ बृहद्भीः।
आक्रान्तेऽधिकगुरुणा सतेन तावन्-
मुञ्चन् सञ्चलनमभूत् तटाकदेश्यः॥ XVII 23

106 एतादृग्बलविगनः सतस्य कण्ठं
तज्ज्येष्ठोऽप्यधित उभौ सगं गृहीत्वा।
निष्पेष्टुं परममवापतुः प्रयत्नं
सद्वर्षिक्रमपरिवर्धमानतैश्यम्॥
आसिन्नावलसतरौ गुरोर्नियोगा
च्छत्राग्र्यानिलमहितौच तावुभाभ्याम्।
मुक्त्वाऽयः कठिनतरत्वचं शिरोधिं
पर्यायात् स्फुरवचनां निपेनतुः कौ॥ XVII 27-28

107 आध्वस्तौ शुचिहृदिमावनूनमाना-
वुद्धर्तुं समगददुर्लिं धरास्थाम्।
सद्ब्रह्मप्रसभरसादति प्रयत्नौ
सामर्थ्यं ययतुरिमौ न कम्पनेऽस्याः॥ XVI 29

108 पञ्चाशन्नरपनरोपनीतमात्रां
यो वाक्षीं गृहमधिरोहिणीं निनाय।
सञ्यास्यास्वरदमनाय पूर्वनाटो
निर्देशाद्धधित गुरोर्गलप्रपेषम्॥ XVI
स्विन्नेस्मिन्नपि यतमान आग्रहोऽग्रे
प्रच्यात् तत्प्रवचननिस्वनोऽतिरेजे।

Rarest Archive

उद्धर्तुं निपुलहृदङ्गिलं च नालं
सोऽभूदित्यजनि कुतूहलं जनानाम् ॥ XV 31,32

109. लेखिन्यां मुहुरपिनह्य कृष्यमाणं
नाप्येकं तनुरुहमस्य तूदपाटि।
नासाग्रे मृदुनि कृतैश्च मुष्टिघातै-
र्नीस्येन्दोरतिबलिभिः प्रसन्नताऽऽसीत् XVI 34

110. आयास्यन् किल सरिदन्तरास्यदेशं
श्रीमे निर्जलमिह शुश्रुवांस्तटाकम्।
तत्काले परमभिवर्षयन् घनौघं
तत्पूर्त्यै व्यधित कुतूहलं जनानाम् ॥ XX
दुर्मन्त्रैः खलपटलैः प्रचोदमानो
ग्रामेशो वृषलपतिः प्रहर्तुमेनम्।
सम्प्राप्तस्तत उत यान्तमोसगाणः
प्रोद्यन्तं रविमिव विस्मितो जनानाम् ॥ XX. उद्धृत-29

111. क्षेत्राग्र्यं त्रिभुवनवैद्यनाथनाथं
प्रस्थाय प्रचुरतरान्तरः प्रयाणैः।
श्रीकृष्णामृतपरमाणवाभिधानं
चक्रे तद्वचनतीर्थं स्वगत्क्यै ॥ XX 40

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112 सोऽपृच्छत् तमथ गृहाद्ध्योपसर्गा
यत्रोक्ता मनुचरणोपसृज्यरूपाः।
तस्यार्थं वचनचयस्य तं ब्रुवाणः
स्थैर्यार्थं सपदि सलेखयाम्बभूव ॥ XVI 45

113 आनम्रैः सुमुकुटमौलिभिः कराग्रै-
रातामैः प्रविकलितैः स्मितैर्मुखाब्जैः।
आस्रावि स्थिरतरभक्तिभिः सुरेन्द्रै-
स्तद्भीता दशाधिषणार्यनर्यचर्या ॥ *
गीर्वाणैर्विजयमहोत्सवस्य पूजां
कुर्वाणैरविरलसंविदस्तदानीम्।
विस्मेरैर्मुनिनिकरोपदेवयुक्तैः
सुस्नेरैरथ तमवोक्षनु प्रजग्मे॥
आदर्शं गुणगणदर्शनेमुरारेः
सच्छास्त्रं रचितमनेन वर्णयन्तः।
प्रद्योतैरुडुपदवीं प्रसादयन्तः
प्रेक्षन्त प्रचुरमनोविलासमेते॥
नाकीन्द्रास्तवनिभागगानसन्तं
सुश्लोकैरपि भुवनानि भूषयन्तम्।
नेगुः साद्युपनिषदं तदैतरेयीं
व्याख्यान्तं विविधविशिष्यमध्ये ॥

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श्रीमन्तं शशिवदनं कुशेशयाक्षं
गम्भीरस्वरमतिदिव्यलक्षणाढ्यम्।
प्रश्रयन्तः स्वगुरुमथार्चयन्कृतार्थाः
वाज्यातङ्गिरतिपूर्णकाममेते ॥
अहरो दुरागमनमः स्वगोगणैः
रकरोर्मुकुन्दगुणवृन्ददर्शनम्।
अजयश्चतुर्दश जगन्ति सद्गुणैः
शरणं गुरो करुणयाऽपि नो भवेः।
नमस्ते प्राणेश प्रणतविभवायावनिमगाः
नमः स्वामिन् रामप्रियतम हनूमन् गुरुगुण।
नमस्तुभ्यं भीम प्रबलतम कृष्णेऽटभजावन्
नमः श्रीमन्मध्व प्रदिश सुदृशं नो जयजय
इति निगदितवन्तस्तत्र वृन्दारकेन्द्रा
गुरुविजयमहं तं श्लथयन्तो महान्तम्।
ववृषुरखिलदृश्यं पुष्पवारं सुगन्धं
हरिदयितवरिष्ठे श्रीमदानन्दतीर्थे ॥ XVI 51-58

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1 नियतिकृतनियमरहितां ह्लादैकमयीमनन्यपरतन्त्रां।
नवरसरुचिरां निर्मितिमादधती भारती कवेर्जयति॥

—काव्यप्रकाश-1-1

2 अष्टसगोत्रतु न्यूनं त्रिशत्सगोत्रमनाधिकम् - ईशान संहिता

3 साधर्म्यमुपमा भेदे पूर्णालुप्ता च साऽग्रिमा।
श्रौत्यार्थी च भवेद्भावये समासे तद्धिते तथा॥

काव्यप्रकाश 10-1

4 उपमा एव अनेकप्रकारवैचित्र्येण
अनेकालङ्कारबीजभूता इति प्रथमं निर्दिष्टा - अलङ्कारसर्वस्व P 26

5 अलङ्कारशिरोरत्नं सर्वस्व काव्यसम्पदाम्।
उपमा कविवंशस्य मातैवेति मनिर्मिम ॥ अलङ्कारशेखर.

6 उपमैका शैलुषी संप्राप्ता चित्रभूमिकाभेदात्।
रञ्जयति काव्यरङ्गे नृत्यन्ती तद्विदां चेतः॥ चित्रमीमांसा

7 पादारविन्दप्रणतो हरीन्द्रस्तदा महाभक्तिभराभिनुन्नः
अग्राहि पद्मोदरसुन्दराभ्यां दोर्भ्यां पुराणेन स पूरुषेण॥

सु म वि-1-12

8 कर्णान्तमानीय गुणग्रहीत्रा रामेण मुक्तो रणकोविदेन।
स्फुरन्नसौ वैरिभयङ्करोऽभूत् सत्पक्षपाती प्रदरो यथाऽग्रः॥

सु म वि 1-14

Rarest Archive

9 गोभिस्समानन्दितरूपशोत· स्ववह्निनिर्दग्धपलाशिराशि:।
अहो हनूमन्नवारिदोऽसौ तीर्णाम्बुधिर्विष्णुपदे ननाम॥

10 - - - - - - वह्निप्रवेशाधिगतात्मशुद्धया
विराजितं काञ्चनमालयेव॥

11 दग्ध्वा पुरं योगबलात्स निर्यन्धर्मानिवस्वान्सहजान्दधान·।
अदारिभावेन जगत्सुपूज्यो योगीनारायणमासासाद॥ Ibid.1-2।

12 दु:शासनेनाकुलितान् प्रियाया: सूक्ष्मानरालान्रितांश्च केशान्।
जिघांसया वैरिजनस्य तीक्ष्ण· सकृष्णसर्पानिव सञ्चिकाय॥

13 कृष्णांघ्रिपद्मेरुहभृङ्गराज: कृष्णामुखाम्भोरुहहंसराज:।
प्रजासरोजावलिरश्मिराज: ससोदरोऽराजन वीरराज॥
सु म वि 1-43

14 विष्णो:पदान्तं भजतानिलेन घोरप्रघातैरितिनाशितास्ते।
रसोऽजिताश्चाञ्जलवृत्तयोऽलं शोभांनभेजु·सुरवैरिमेधा:
सु म वि 1-45

15 यद्ब्रह्मसूत्रोत्करभास्करश्च प्रकाशयन्तं सकल स्वगोभि:।....
Ibid·1-52

Rarest Archive

16 आदेशमौलिमणिमुज्ज्वलवर्णमेनं बद्धाञ्जलिमिरुदयंमधन्मूर्ध्ना।
हारावलीमिव हृदा विबुधेन्द्रयाञ्ञां बिभ्रन्निजाननुजिघृक्षुरवातितीर्षेत् ॥

17 ------ रङ्गान्तरे नट इव अखिलविस्मयात्मा ॥

18 वेदाद्रिसद्रजतपीठपुरेश्वराभ्यां ग्रामो विभूषिततरः शिवरूप्यनामा।
हेमाद्रिराजविभुराजदिलावृताभस्तस्याभवद्भुवगणः खलु मूलभूमिः॥
इलावृतखण्डस्य मेरुं परितः स्थितत्वात् ------ विश्वपति

19 अर्थैकमप्यनवमं पुरुषार्थहेतुं पुंसा प्रदातुमुचितामुचितस्वरूपां।
कन्यां सुवर्णलसितामिव वेदविद्यां जग्राह विप्रवृषभप्रतिपादितां सः.
ibid 2-12

20 रेमेऽब्धयोपनिषदेव महाविवेको भक्त्येव शुद्धकरणः परमर्षितोऽलम्।
मिथ्याभिमानरहितः परयेव मुक्त्या स्वानन्दसंततिकृता सतया द्विजेन्द्र॥
ibid 2-13

21 गोविन्दसुन्दरकथासुधया सकृण्णामानन्दयान्न किल केवलमिन्द्रियाणि।
किंतु प्रभोरजतपीठपुरे पदाब्जं श्रीवल्लभस्य भजतामपिदैवनानाम्॥
ibid 2-15

22 पूर्वेमिकर्दमपराशरपाण्डुमुख्या यत्सेवया गुणगणाढ्यमपत्यमापुः।
तं पूर्णसद्गुणतनुं करुणामृताब्धिनारायणं कुलपतिं शरणं व्रजेम॥
ibid 2-18

23 साङ्गवेदचतुरा इतिहासेशिक्षिता. सुबहवोऽप्यतिधृष्टा।
नैतदीरितमहो जगृहुस्ते विह्वसंक्षयपयोन्धुगणा वा॥
ibid - 6-9

Rarest Archive

24 - - - - - - - - हरिनीलगिरिन्द्रमस्तकस्फुटशोणोपलपाटितसन्निभः ॥
ibid · 7-44

25 - - - - - अशुभान् प्रभाकरविभेव कौशिकान्।
कमलाकरानिव शुभान् - - - - - - ibid 8-51

26 - - - - - - हास्योऽत्राभूद्वासुदेवप्रभार्थी यद्वत्पूर्वं पौंड्रको वासुदेवः।
ibid 12-39

27 - - - - - - - - हर्यक्षोऽयं तनूचक्षामभूयस्तोके सत्ने सूकरकेसरिव ॥
ibid 12-44

28 विविधप्रभुमध्यसन्निषण्णो नरदेवेन समं सगदेवः।
विवभावुडुराडिवोडुमध्ये सहमह्यास्तनयेन पूर्णबिम्बः
ibid 13—39

29 दशोपनिषदो देवीर्देवा इव समीप्सिताः।
युवता प्रसादयन्त्यर्थिएषु भाव्यानयेष्वलम् ॥
ibid 15 — 74

30 वाच्यभेदेन भिन्ना यद् युगपद् भाषणस्पृशः।
श्लिष्यन्ति शब्दाः श्लेषोऽसावक्षरादिभिरष्टधा ॥
काव्यप्रकाश 9 — 7

31 अनाकुलं गोकुलमुन्मुलास यत्पालितम् नित्यमनाविलात्म।
तस्मै नमो नीरदनीलभासे कृष्णाय कृष्णारमणप्रियाय ॥
सु म वि 1 — 2

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32 भूसुरप्रवरबुद्धिसमृद्धिव्यक्तयुक्तवपुषं रुचिराङ्गीम्।
सूत्रदीप्तमणिमालिकयालं भूषितां भुवनभूषणभूताम्॥
पादसुन्दरपदक्रमभावैः भासितां प्रकटवर्णगुणाढ्याम्।
भारतोत्तमभृतामनुरूपाच्छादनां समधिकस्वरशोभाम्।
राजसूयमखसन्मखवृत्तां वासुदेवगुणनिश्चितभावाम्।
सर्वधर्मपरिरक्षणदक्षां वन्दितां जनतया जननीवत्।
मौनिसङ्घविकर्षणदूनां मायिना सदसि दुष्टजनेन।
न्यायमार्गमपहाय महान्तं स्वेश्वरत्वमपि साधयतानम्।
सज्जनैः कतिपयैरतिदीनैश्चालितैः कलिबलाच्छुभमार्गात्।
अप्युपेक्षितविकर्षणदुःखा सातिशोकमपि कैश्चनदृष्टाम्।
वासुदेवधरणीधरनाथेत्युच्चकैरपि मुहुः प्रवदन्तीम्।
पूर्णसद्गुणमजं गतदोषं बिभ्रतीं हृदि विविक्तमशेषात्।
वार्यतां बुधजनैर्नु हा हा नैष धर्म इति चाभिदधानाम्।
कृष्णनालितनमामनवधामप्यनन्यशरणां शरणोत्काम्॥
वेदिजामिव पुरा भरताग्र्यः सस्वयं श्रुतितातिं खलु दृष्ट्वा।
पुष्टबुद्धिरकरोत्करुणाब्धिर्दुष्टपक्षदमनास्थिरसन्ध्याम्॥

— सु म वि· 6— (24-31)

33 सुहसितकमलाकरोपगूढं सुजनसुखार्थमनन्तभोगशय्यम्।
विकसितसुमनोघटागमुच्चैर्मरकतरत्नमयस्थलाग्र्यशोभम्॥
पादोपान्तनमन्महामुनिगणं हेमप्रदीप्ताम्बरं
श्रीमद्रत्नकलापमग्र्यकटकैर्विभ्राजितं हाटकैः॥
दृष्ट्वातं धरणीधरं सुमनमालोल्लासितं

स्वानन्दाकृतिमस्मरन्मुरिपुं स्वानन्दतीर्थस्तदा ॥

ibid — 6 — 56, 57

34 हिमवर्षरविप्रभासहाः पृथुसत्रप्रथिता द्विजाश्रयाः।
अपि विष्णुपदस्पृशोऽलसद्युभये यत्र विचित्रशाखिनः॥
श्रवणामृतगीर्गणैर्द्विजैः शुकमुख्यैः शुभपक्षिभिर्युतम्।
कमलेष्टमपास्थिरान्तरैरपि हंसैः परमैरमेचकैः॥
सुमनोनिकरेण पूरितं स्वमनोभिष्टदमल्पदुर्गमम्।
अपरस्परमत्सरप्रजं ननु वैकुण्ठमिवाच्युतालयम्॥

ibid - 7 - 2, 3, 4

35 करुणाकरः स वसुदेवमोददो
भगवान्पुरा हिमकरान्वयेऽभवत्।
जितवान् दिशो दशरथोऽग्रसम्पदो
जनको बभूव भुवि यस्य वैरिहा

भुजगेश्वरोऽपि भुवनेश्वरप्रियः
समजन्यथारिदरजन्म भुव्यभूत्।
तममुष्य कान्तिविजितेन्दुमग्रजं
रमणीयमाहुरिह रामनामकम्॥

जनकेन सोऽथ विरहासहिष्णुना
मुहुरीक्षितो वनमनीयत प्रभुः।
चकितेन दुष्टजनतस्तपस्विना
तत आसुरीं निशिचरीं जघान सः॥

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कमलामयं कमलपत्रलोचनां
भुवमागतां नृपसुतां गृहीतवान् ।
निजलीलया विजितराजशात्रवो
मुदमापदाप्य पुरमब्धिदुर्गमम् ॥

स जगाम मातृजनतुष्टये किल
त्वरितोवनं विदधदीप्सितं सताम् ।
सहभार्यया ऽपि शुभया महाजय
ध्वजलक्ष्मणाग्र्यसुहृदा विनामुदा ॥

समतीतपर्वतपुरोगदुर्गमः
खरदूषणादिसुजनद्विषो बहून् ।
सनिहत्य विश्वभयदं सुदुःसहं
नरकं महानम उतानयत् क्रमात् ॥

रुचिराश्रमाजिरचिताग्र्यतेजसा
प्रियया प्रियो भुवनमान्यया समम् ।
भृशमाकुलीकृतमदप्रमादव
त्सुरपारिजातहृदवाप धाम सः ॥

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मुनिसप्रतन्तुकृतवैरबन्धनं
कटुकेश्यरिष्टपदमुख्यदुर्जनम्।
क्षपयन्तमुधतसुबाहुमाहवे
तमथाभ्यनन्ददमरादिसङ्गणः॥

सवने विकस्वरगुणस्वरद्विजे
स्फुरिते चरन् सकलगोकुलप्रियः।
इतकामतापसरसाद्रिधीभिरः
प्रतिलालयन्नरमतैष सुन्दरीः

सहजान्वितः सकलमित्रसंयुतो
मधुरां पुरीं जनकबन्धुभां गतः।
प्रविशन्निमां स जगदेकसुन्दरो
नरनार्युदारनयनोऽत्सवोऽभवत्॥

अथ खण्डितेश्वरधनुः सलीलया
क्षपितोग्रसेननृपपुत्रपौरुषः।
समुपास्य विप्रगुरुमब्जभूगुरुः
स्वजनानमोदयदमेयतेजसा॥

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हरितामधीशनरदेवमण्डलं दशकं विजित्य परभोजनं मुहुः।
स्फुरितमिह प्रियतमां निजश्रियं भगवानुपैक्षत हरन्तमप्रियम्॥
अभिवन्दितः पवननन्दनादिभिः सकशायिदिन्द्रसुतवर्धको गवा।
निजराज्यमात्मदयिताय दत्तवान् हरिसूनवे हतविपक्षमुत्तमम्॥
मुदमाप्य तत्र दयितोरुवार्तया मधुजा मरुत्सुतमुखप्रवृत्तया।
हरितिग्मचक्रनसितोऽधिमध्यगं प्रययौ स पुण्यजनसेवितं पुरम्॥
पृथुकुम्भकर्णगजराजमुद्धतं ससहोदरं सविबुधेन्द्रशात्रवम्।
धरणीभरं पृथुनचक्रमक्षिजो निशितेषुचक्रकृतविक्रमः प्रभुः॥
अथ भार्यया हुतवहं प्रविष्टया
सहितः सहोदरपुरःसरैरपि।
अयमाप्य धाम चिरमिष्टदः सतां
निजमूनरूपपरमैश्यमेयिवान्॥

36 तद्रूपकमभेदो य उपमानोपमेययोः
काव्यप्रकाश 10-7.

37. तमोनुदानन्दमवापलोकस्तत्व प्रदीपाकृतिगोगणेन।
यदास्यशीतांशुभुवा गुरुंस्तान् त्रिविक्रमार्यान् प्रणमामि वर्यान्
सु.म वि. 1-4

38 मालाकृतस्तच्चरितारुयरत्नैरसूक्ष्मदृष्टेः सकुतूहलस्य।
पूर्वापरीकारमथापरवा क्षाम्यन्तु मेद्य मुहुर्महान्तः॥
ibid 1-8

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39 जाज्वल्यमानोज्वलराघवाग्नौ चक्रे स सुग्रीव सुयाय जूके।
आध्वर्यवं युद्धमखे प्रतिप्रस्थात्रा सुमित्रातनयेन साकम् ॥ ibid. -18

40 विज्ञान भानुमितकालबलेन लीने दुर्भिक्ष्यसन्तमससन्ततितो
जनेऽन्धे। ibid 2-1
मार्गात्सता स्खलति रिक्तहृदो मुकुन्दं देवाश्चतुर्मुखमुखाः
शरणं प्रजग्मुः। ibid 2-1

41 वेदव्रातसुदर्शनः परिलसत्तर्काख्यशङ्खध्वनि-
र्विश्राजिष्णुपुराणसंहितगदः श्लोकौघशार्ङ्गान्वितः।
सत्सूत्रेतिहासनन्दकचणो मध्वाख्यनारायणः।
प्रायो वो निजिघृक्षया द्रवत इे मायाविदेवद्विषः॥ ibid XII 53

42 मरकतमणिवर्णे भूतधात्रीपुरन्ध्या लसति जनधिवासस्यर्धलीन-
क्षजार्धम्।
अरुणतरणिनिम्बच्छद्मना पद्मरागः
कपिशकरकलापोल्लासभूत्प्रेक्षणीयः॥
ibid 14-47.

43 वादादयः प्रकरणस्फुलिङ्गास्तनवोऽप्यनम्।
विपक्षकक्षं क्षिपन्ति मारुतेन त्वयेरिताः॥ ibid 15-81

44. सामान्यं वा विशेषो वा तदन्येन समर्थ्यते।
यद्वा सोऽर्थान्तरन्यासः साधर्म्येणेतरेण वा
मम्मट-काव्यप्रकाश X -23

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45 ----- दानं ध्रुवं फलति पात्रगुणानुकूल्यात् ।
ibid – 2 – 30

46 ----- गुणाधिक्यलुब्धः सुजनः प्रसीदति ।
ibid – 5 – 23.

47 ---- तदक्षमोऽसौ प्रकृतिर्हि सासताम् ।
ibid. 5 – 41

48 ----- प्रकृतिं प्रयाति सकलोऽपि सदा । ibid 11 – 46.

49 मृदुकम्रशय्यमनुरागवतां मणिमञ्चमश्रितदृशोवसरे ।
अपिचोदिता अधिरुहन्ति शनैः विनयो हि भूषयति सर्वरसम् ॥
ibid 11–54

50 सकमण्डलुमण्डलावलम्बं स्वयमेवालघुपुस्तकादिभारम् ।
युवशिष्यगणो दधे नयत्नान्नहि दाक्ष्यस्य समो गुणोऽपरोऽस्ति ॥
ibid. 13–14

51 अनतिपरिचितस्याप्यस्य सोऽयं कवीन्द्रो
गुणरसमतिगूढं ज्ञातवानित्यचित्रम् ।
मधुमधुकरराजो निष्पतन् पौष्पमाद्यं
ननु परिचयहीनः काननेऽपि प्रभुः स्यात् ॥
ibid 14–5

52 सपदि ददृशुरेके वाचनीयादिभागं परिचयपटुताढ्यां तावदेके चिरेण ।
हरिगुरुनमनं द्राग्यत्नतोऽमी विधाय प्रययुरपरसाम्यं सिद्धये
स्याद्धि यत्नः ॥ ibid 14–21

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53 उदयमित इवास्तं यंश्च भानुर्बभासे
स्फुटमकलुषरूपो दर्शनीयोऽनुरागी।
इत्यिहरिपदमापत्सम्पदोराश्रितानां नहि
भवति विशेषः स्वप्रकाशोन्नतानाम्॥
ibid 14-46.

54. काव्यलिङ्गं हेतोर्वाक्यपदार्थता।
काव्यप्रकाश 10-2

55. ~~भुक्तं च जीर्णं परिपाक्यिदत्तं विषं विषण्णो विषमूर्च्छितोऽतः।~~
प्रमाणकोटेः सहि हेलयागाद्देवं जगज्जीवनदेऽत्र चित्रम्। ibid-1-3।

56 असत्यदेसन्सदसद्विविक्तं मायाख्यया संवृतिमध्यधत्त।
ब्रह्माख्यखण्डं बत शून्यसिद्धयै प्रच्छन्नबौद्धोऽयमतः प्रसिद्धः॥
ibid. 1-5।

57 उपमानाधदन्यस्य व्यतिरेकः स एव सः।- काव्यप्रकाश 10-19

58 अपित्रिलोक्या बहिरुल्लसन्तो तमो हरन्ती मुहुरान्तरं च।
दिश्यद्दशा नो विशदा जयन्ती मध्वस्य कीर्तिर्दिननाथदीप्तिम्॥
सु.म.वि 1-3

59 गोलीलास्वतिशयिनावगाधभावा
न्योन्यं ध्यौ विविधगुणप्रकाशरत्नौ।
मध्वाब्धी परममतेः प्रियं जनानां
लावण्यं नतु जलधेरयं विशेषः॥ ibid-16-15

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60 सकृद्वृत्तिस्तु धर्मस्य प्रकृताप्रकृतात्मनाम्।
सैव क्रियासु बह्वीषु कारकस्येति दीपकम्॥ का प्र 10—17

61 पौत्रे पवित्राह्वयजामिपौत्रे धरां निधायासुरधीषु तापम्।
कीर्तिं त्रिलोक्यां हृदये मुकुन्दं भेजे पदं स्वं सहजैः सभीमः॥
सु म वि. 1—44

62 ~~सम्भावनमथोत्प्रेक्षा प्रकृतस्य समेन यत्~~॥ का प्र 10—6

63 सन्तुष्यतां सकलसन्निकरैरसद्भिः
खिद्येत वायुरयमाविरभूत् पृथिव्याम्।
आरुन्धतीव सुरदुन्दुभिमन्द्रनादः
प्राश्रावि कौतुकवशैरिह मानवैश्च॥
सु म वि 2—26

64 प्रकृतं यन्निषिध्यान्यत् साध्यते सा अपह्नुतिः॥
का प्र X — 10.

65 राज्याभिषेकेऽवसितेऽत्र सीता श्रेष्ठायनस्तां भजतांदिशेति।
रामस्य वाण्या मणिमञ्जुमाल्याजेनदीधीं करुणां बबन्ध॥
सु म वि 1—22

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66. ये ये गुणानाम जगत्प्रसिद्धाः यं तेषु तेषु स्म निदर्शयन्ति।
साक्षान्महाभागवतप्रबर्ह श्रीमन्तमेन हनुमन्तमाहुः॥
ibid – 1 – 10

67 अव्ययं सततमप्युपश्रुत्या वित्तमग्र्यमिव दूरयियासुः
ज्यायसे सगुरवे हरिगीता भाष्यमेष विरचय्य तदाऽदात्॥
ibid – 6 – 32

68 कोऽपि तं गुणविशेषविच्चविक्रीय भूरिधनमाप पूरुषः।
न ह्यनर्घ्यगुणमूल्यमाप्यते भाग्यदैवमिह योग्यतानुगम्॥ ibid 9-23

69 सन्न्यायरत्नावलिरप्युपादि यत इभा।
टीका परानुव्याख्यया अनर्घबोधसागरात्॥ ibid 15-125

70 अविश्रान्तिजुषमात्मन्यंगांगित्वम् तु संकरः॥
का प्र. 10 – 54

71 लीलाविवादे गुरुणा जगद्गुरोः प्रसंगतस्तत्र च तादृशे सति।
सूत्रार्थविच्चेत्कुरु भाष्यमञ्जसेत्यक्ष्येप पूर्वं गुरुरभ्यधादिमम्।
सु म वि. 5–25

72 भवभयमहाधर्मोन्मूलं सदंघ्रिपमण्डलं।
सफलसुमन सान्द्रानन्दं व्यधादविपल्लवम्। ibid – 10 –
परिवृढधनसंघे राजसिंहोर्जशक्त्या।
त्यजति मलिनभाव नीरसत्वान्धिकामम्।

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स्फुटमुदयति तेजस्युज्ज्वले मध्वभानौ।
सुजनजलजकान्यै विश्वमासीन्मनोज्ञम्॥ ibid · 14 — 1

73 विधोरुद्युतिधीरतारकातिरस्कारे पतङ्गायितो।
दुर्वादीभकुतर्ककुम्भदलने सिंहप्रबर्हायित·॥
लोलालोककलोकदृक्कुमुदिनीसह्लादनेऽब्जायितः
संसन्मण्डलमण्डनायितवपु स्वानन्दतीर्थो बभौ॥ ibid 5-53

74 अपक्षपाती पुरुषस्त्रिलोक्यामशेषभोक्ता पतगाधिराजं।
विश्वम्भर बिभ्रदसौ जिगाय त्वरापराक्रान्तिषु चित्रमेतत्॥
ibid — 1-16

75 अनुप्रासप्रचुरमिदम् वाग्यम् । विश्वपति

76 नमो नमो नाथ नमो नमो नमस्ते नमो नमो राम नमो नमस्ते।
पुनः पुनस्ते चरणारविन्दं नमामि नाथेति नमन् स रेमे॥सु म वि 1-35
इन्दीवरश्रीजयिसुन्दराभं रमेराननेन्दुं दयितं मुकुन्दम्।
स्वमानुलेयं कमलायताक्ष समश्नुवन्दत्सुचिराय भोम·॥ ibid - 1 - 3
कृष्णाङ्घ्रिपङ्केरुहभृङ्गराज· कृष्णामुखांभोरुहहंसराज·॥ ibid - 1 - 43
बहुसत्त्वगुण सविकसमहाविषमोक्षमहाहिमवन्तमयम्।
विषमोक्षमहाहिमवन्तमयम् नगमैक्षत फुल्लदृगस्तभयः॥
सुहसितकमलाकरोपगूढ सुजनसुखार्थमनन्तभोगशय्यम्।
विकसित सुमनोघटागमुच्चं मरकतरत्नमयस्थलाग्यशोभम्॥

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पादोपान्तनमन्महामुनिगणं हेमप्रदीप्ताम्बरं
श्रीमद्रत्नकलापमग्र्यकटकैर्विभ्राजितं हाटकैः।
दृष्ट्वा तं धरणीधरं सुवनमालोल्लासिनं सुन्दरं
स्वानन्दाकृतिमस्मरन्मुरिपुं स्वानन्दतीर्थस्तया ॥ ibid-6. 55-57

मन्दहासमृदु सुन्दराननं नन्दनन्दनमतीन्द्रियाकृतिम्।
सुन्दरं सदृह सन्यधापयद्ग्रन्थमाकृति शुचिप्रतिष्ठया ॥ ibid 9-43

गाङ्गमङ्गलतरङ्गभंगद प्रान्तसु.श्रेहरिवेश्मकृत्समः।
यद्भतैकसमवर्णलेखक. सत्यतीर्थ इह भाष्यमाश्रिवत् ॥ ibid 9-13

77. बहुसत्वगुण सविकसमहाविषमोक्षमहाहिमवन्तमयम्।
विषमोक्षमहाहिमवन्तमयन्नागमैक्षत फुल्लदृगस्तभय. ॥ ibid 6-55

78 वैकुण्ठे ने श्रीविशेषा जनानामत्याश्चर्य चिन्नवाचमभूमि.।
वैकुण्ठे ने श्रीनिशेषाजनानामुक्तश्लाघ्ये युक्तमेतादृशत्वम् ॥ ibid 11-77

79 काल. स एव समवर्तिनामयावच्चिन्ताकुलं विविधसाधुकुलं बभूव।
वेदान्तसन्ततकृतान्तरस नविद्म. श्रेयो नलभेमहिकथं नुतयं बतेति ॥ ibid 2-

80 वेदाद्रिसद्रजतपीठपुरेश्वराभ्यां ग्रामोविभूषिततर शिवरूप्यनामा।
हेमाद्रिराजविभुराजदिलावृताभस्तस्यामवद्गुरुगण. खलु मूलभूमिः। 2-10

81 - ------ अच्छाम्बरेव रजनी परिपूरिताशा
भाविन्यपास्ततमसे विधुमाधपक्षात् ॥ ibid 2-23

82 इतिविहरति मह्यां विष्णुदासेऽपि गूढे
समजनि सुजनाना चित्तमानन्दपूर्णम्।

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उदयति घनमाला लोनभानौ च भानौ।
तनु जननयनाऽनैर्लभ्यतेऽल विकास ॥ ibid 2-54

83 शृङ्गारसिन्धु स भुजङ्गायिनम् ॥
श्रीरङ्गवासं कृतमङ्गलं सताम् ॥
अमन्दधीर्दैवमवन्दतागत:
कवेरकन्याहिमवायुसेवितम् ॥ ibid 5-47

84 ~~विधोस्थुतिधीरनारकतिरस्कारे पतंगायितों~~
दुर्वादीभकुतर्ककुम्भदलने सिंहप्रबर्हायित:।
लोलालोककलोकदृक्कुमुदिनीसह्लादने ऽब्जायित:
संसन्मण्डलमण्डनायितवपु: स्वानन्दतीर्थो बभौ ॥ ibid 6-52

85 साङ्गवेदचतुरा इतिहासे शिक्षिता: सुबहवोऽप्यतिधृष्टा:।
नैतदीरितमहो जगृहुस्ते विश्वसंक्षयपयोधुगजा वा ॥
ibid 6-9

86 मुनिमण्डलमध्यवर्तिनं त्रिजगन्मण्डलमण्डनायितम्।
इह सत्यवतीसुतं हरिं परिपूर्णप्रमति: समैक्षत ॥ ibid 7-16

87 अगण्यगुणार्णवोऽमल: स हि नारायण एव केवलम्।

88 ध्वलेऽस्य मन:पयोनिधौ .....
प्रकटीभवति स्म सुन्दरी दयिता दैत्यरिपोस्त्रयीमयी ॥

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89 इतएव पुराणगौरगौ समहाभारतपारिजातके।
सति जातवति व्यजायत प्रवर सूत्रगणामृतं स्वयम् ॥ ७-२०

90 ---- निजमानसरागपीडनादरुणीभूतमिवारुणं स्वयम् ॥ ७-२६

91 ------ तमसोऽभ्युभयस्य नाशका विजयन्ते नखरा नवं रविम् ॥ ७-२७

92 ------- उपमानमहो न दृश्यते कविवर्यैरितरेतरं विना ॥ ७-२८

93 सतत गलता स्वतः श्रुतिस्त्रितयेनेव निकाममङ्कितः।
सुविडम्बितकम्बुरीक्ष्यते वररेखात्रयवान् गुरोर्गलः ॥ ७-३७

94 उपकर्ममुष्य भासिता तुलसी मन्त्रगनीव नाशिता।
मम नाथपदं न मत्सरात् जलजाधानि हरेयुरित्यलम् ॥ ७-४२

95 त्रिजगतिलकालिकान्तरे तिलकोऽय परभाग माप्तवान्।
हरिनीलगिरीन्द्रमस्तक स्फुटशोणोपलपट्टिकासन्निभः ॥ ७-४४

96 यमजाम्युदवाह ऊर्जितो यदि जाम्बूनदवारि संव्रजेत्।
कनकद्युतिमध्वसङ्गतान् उपमीयेत सतेन नीलभाः ॥ ७-५३
यदि राजविभूषजैर्युतौ द्विजवर्यान्वयजाविमौ हरी।
नृपगोत्रभुवो पुरात्मनोः स्फुटतुल्यावुपगूढयोर्मिथः ॥ ७-५४

Rarest Archiver

97 पूर्णदृष्टि जलधेर्गृहीतवान् भाव्यसंज्ञममृत सुखावहम्।
चित्रमेष यतिराड् घनाघनो ग्राहयंश्च मनुजान्मुमोच नो ॥ 9-32

98 आनन्द सहि मध्वशास्त्रमाकर्णयन्कुसमयाग्रही पुरा।
मोहपीतलवणोदको मुहुः प्राप्पिपासुरमृतं पिबन्निव ॥ 9-37

99 इतिहाससुन्दरपुराणसूत्रसत्क्रियपञ्चरात्रनिजभावसंयुतम्।
अश्रृणोदनन्तहृदनन्ततोऽचिरात् परमार्थमप्यगजिताग्रमावले: ॥
8-4

100 तमपश्यदाश्रमवरे प्रभूतधीज्वलन ज्वलन्तमिव धूमवर्जितम्।
वरवल्कलाकलितमौंजिमेखलं विलसज्जयावलयमादिपूरुषम् ॥
8-7

101 सञ्चरिणी दीपशिखेव - ---- ---- कालिदास - रघुवंश

102 अगण्यसद्गुणगणो विदूषण स्वयशाखिलोऽप्यनुपचारत: स्वयम्।
स्मृतिकीर्तनप्रणतिभिर्विमुक्तये स्वजनस्य यात्ययमनेकरूपताम् ॥
8-13

103 अपनेतुमेनमनयं कृतं खलै: प्रतिनेतुमात्मजनतां शुभां गतिम्।
कुरुसूत्रभाष्यमविलम्बितं व्रजे: सुमतेन योजयकवे श्रुतिस्मृती: ॥
8-46

104 अमितां मितामपि गिरं - ----- 8-47

105 परतत्त्ववर्णनमयोग्यतावते ननु हव्यवानमिव निन्धते शुने ॥
8-49

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106 विमलान्मणीन् इव गुणोज्झितानिमान्
दयया विशोधय विशुद्धयोगजैः ॥ 8 — 50

107 मतमित्यवेत्य महितं महतोरभिधाय भाढमिति धीरमतिः।
अनयोर्नियोगमधिरोपितवान् स्वशिरस्यनन्यसुवहं प्रणमन् ॥
8 — 53

108 आम्नायास्त्रय इव तत्त्वबोधकास्ते
पापघ्नास्त्रय इव पावकाः प्रजानाम्।
लोका वा सकलभूतस्त्रयोऽत्र रेजुः
सानन्दा मुनिसुतधर्मसूनुमध्वाः ॥ 8 — 54

109 बालसङ्गमपि बोधयङ्गशं दुर्निरूपवचनं च पण्डितैः।
अप्रमेयहृदय प्रसादवत् सौम्यकान्ति च विपक्षभीषणम् ॥
9 — 10

110 अस्तदूषणमवन्ध्यभाषणं लक्षितं सकललक्षणैस्समम्।
मानवीयमपि नाकिनायकैः रूपमन्यदिव धन्यमात्मनः ॥
9 — 11

111 एकविंशतिकुभाष्यदूषकं ब्रह्मसूत्रगणभाष्यमद्भुतम्।
अप्यदूष्यमतनोदनन्तधी भूतभाविभवदात्मभिः क्वचित् ॥
9 — 12

112 ——— नारविन्दमकरन्दमाप्नवान् अच्छपिच्छ इव वांछनीतरत् ॥
9 — 19

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113 निम्नभूरिव सतीः प्रजा व्रजन् वारिदर्तुरशनैरपूरि सः।
प्राज्यतापहरदर्शनाम्बुना नुङ्देशमिव दुर्जनं तु नो॥
9 — 28

114 नानेनेनानेनानेनो नूनेननुन्नाः।
नानाना नो नूनं नानेनानूननानुन्नः॥ 9 — 6

115 समानया यानमास मायया ततयायमा।
नयासना नाससा न यातयाललनातया॥ 10 — 48

116 यद्वृत्सिंहं ग्रामसिंहोऽशुचीच्छुः
हंसं काको यद्वदेवैकदृष्टिः।
यद्वन्मायी भूरिमायुस्तरक्षुं
तद्वद्विद्वद्वर्यमाह्वास्त मूढं॥ 12 — 27

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1 त्रिगुणाकृतिप्रकृतितो महत्
ततस्त्रिविधाहङ्कृतिमर्त्यरूपान्यतः।
अभिभूतपञ्चकमितोऽष्टमण्डलं
भगवानसाविह जगन्ति चासृजत्॥

२ ससर्ज भगवानादौ त्रीन्गुणान् प्रकृतेः परः।
महत्तत्वं ततो विष्णुः सृष्टवान् ब्रह्मणस्तनुम्॥
महत्तत्वादहंकारं ससर्ज शिवविग्रहम्।
दैवान् देहान् मनः खानि संयस त्रिविधान्ततः॥
आकाशादसृजद्वायुं वायोस्तेजो व्यजीजनत्।
तेजसः सलिलं तस्मात् पृथिवी असृजद्विभुः॥
ततः कूटस्थमसृजत् विधिं ब्रह्माण्डविग्रहम्।
तस्मिंस्तु भगवान् भूयो भुवनानि चतुर्दश॥
मणिमञ्जरी

3 विकासाणु स्वरूपैश्च ब्रह्मरूपादिभिस्तथा।
एकस्वरूपश्च तथा विष्णुः सर्वेश्वरेश्वरः॥ 32॥
गुणसाम्यात्ततस्तस्मात् क्षेत्रज्ञाधिष्ठितान्मुने।
गुणव्यञ्जनसम्भूतिः सर्गकालेद्विजोत्तम॥ 33॥
प्रधानतत्त्वमुद्भूतं महान्तं तत्समावृणोत्।
सात्विको राजसश्चैव तामसश्च त्रिधामहान्॥34॥
प्रधानतत्वेनसमं तच्चाबीजमिवावृतम्।
वैकारिकतैजसश्चैव भूतादिश्चैव तामसः॥35॥

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त्रिविधोऽयमहङ्कारो महत्त्वादजायत
भूतेन्द्रियाणा हेतुस्स त्रिगुणत्वान्महामुने ॥ 36॥
यथा प्रधानेन महान्महता स यथावृतः।
भूतादिस्तु विकुर्वाण· शब्दतन्मात्रक ततः।
ससर्ज शब्दतन्मात्रादाकाशं शब्दलक्षणम्॥ 37॥
शब्दमात्रं तथाकाशं भूतादि· स समावृणोत्।
आकाशस्तु विकुर्वाणः शब्दतन्मात्रकं सर्जह॥ 38॥
बलवानभवद्वायुस्तस्य स्पर्शो गुणो मतः।
आकाशं शब्दमात्रं तु स्पर्शमात्रं समावृणोत्॥39॥
ततो वायुर्विकुर्वाणो रूपमात्रं ससर्जह।
ज्योतिरुत्पद्यते वायोस्तद्रूप गुणमुच्यते॥ 40॥
स्पर्शमात्रं तु वै वायु· रूपमात्रं समावृणोत्।
ज्योतिश्चापि विकुर्वाणं रसमात्रं ससर्जह॥ 41॥
संभवंति ततोऽभांसि रसाधाराणि तानिच।
रसमात्राणि चांभांसि रूपमात्रं समावृणोत्॥ 42॥
विकुर्वाणानि चांभांसि गन्धमात्रं ससर्जिरे।
संघातो जायते तस्मात्तस्य गन्धो गुणो मत·॥ 43॥
तस्मिंस्तस्मिंस्तु तन्मात्रं तेन तन्मात्रता स्मृता॥ 44॥
तन्मात्राण्यविशेषाणि अविशेषास्ततो हि ते। ॥ 45॥
नशान्तानापि घोरास्ते नमूढाश्चाविशेषिणः।
भूततन्मात्रसर्गोऽयं अहंकारस्तु तापसात्। ॥46॥
तैजसानीन्द्रियाण्याहुर्देवा वैकारिका दश
एकादशं मनश्चात्र देवा वैकारिका स्मृताः ॥47॥

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त्वक् चक्षुर्नासिका जिह्वा श्रोत्रमत्र च पञ्चमम्।
शब्दादीनामवाप्त्यर्थं बुद्धियुक्तानि वै द्विज ॥ ४८॥
पायूपस्थौ करौ पादौ वाक्च मैत्रेय पञ्चमी
विसर्गशिल्पगत्युक्ति कर्म तेषां च कथ्यते ॥ ४९॥
आकाशवायुतेजांसि सलिलं पृथिवी तथा
शब्दादिभिर्गुणैर्ब्रह्मन् संयुक्तान्युत्तरोत्तरैः ॥ ५०॥

—विष्णुपुराण प्रथम अंश द्वितीय अध्याय

4 सृष्टिस्थित्यन्तकरणीं ब्रह्मविष्णुशिवात्मिकाम्
स संज्ञां याति भगवानेक एव जनार्दनः ॥ 66॥

प्र अंश वि पु.

5 विधिवायुवेन्द्रशिवकौशिकेशकानमरानुगनरासुरादिकान्।
सृजति प्रपालयति हन्ति सन्ततं स्वगतिं प्रयापयति चैष लीलया॥

सु म वि 8-12.

6 स एव सृज्य स च सर्गकर्ता
स एव पालयति च पाल्यते च।
ब्रह्माधवस्थाभिरशेषमूर्ति-
विष्णुर्वरिष्ठो वरदो वरेण्यः॥ वि पु प्र अ

7 सज्जनान् सह महादरेण नॄन् पापिनां प्रकृतितोऽप्रियाकृति।
दारुणाघगणदारणं स्म स ग्राहयत्यपि सुदर्शनङ्गयम्॥

सु म वि 9-39

Rarest Archiver

8 अयं भावः। तत्त्वज्ञानयोग्यानां जनानां भुजयोस्तप्ताभ्यां शंख-
- चक्राभ्यां चिह्नं कृत्वा विष्णुदीक्षां कारयित्वा तेभ्यः आदरेण
सह स्वशास्त्रम् उपदिदेश इति भावः। अनेन तप्तचक्रशङ्खधारण
रूपविष्णुदीक्षारहितानां स्वशास्त्रोपदेशो न कार्य इति सूच्यते॥
— छलारि

9 धरण्युवाच —

मुद्राणां धारणं देव कथं कार्यं वदस्व तत्।
येन स्यात् वैष्णवो मर्त्यो यत्यागात् अवैष्णवः।

श्रीवराहोवाच —

मुद्राणां धारणं देवी द्विविधं परिकीर्तितम्।
तापयित्वा मुदा चैव ब्राह्मणस्य विशोषतः॥
आषाढे कार्तिके मासि मौंजीबन्धविधौ तथा।
द्वादशेऽहनि जातस्य नामकर्मदिनेऽथवा॥
महागुरुसमाजे वा धारयेत् तप्तमुद्रिकाः।
विधिनाग्निं प्रतिष्ठाय सहस्रं व्याहृतीर्हुनेत्॥
ओं ह्रां ह्रीं ह्रूं नमश्चक्राय स्वाहा इत्यष्टोत्तरशतम्।
शं शङ्खायनम स्वाहेत्यपि चाष्टोत्तरं शतम्॥
घृतेन जुहूयात् एष चक्रहोम इतीरितः।
ताश्च स्विष्टकृत् होमं विधाय गुरुतस्ततः॥
तदभावे पितुर्वापि कस्मात्चित्महतोऽपि वा।
धारयेत् तप्तचक्रं च दक्षिणेबाहुमूलके॥
स्तने च जठरे चैव ततश्शङ्खं तु सव्यतः।
भुजमूले स्तने चैव धारयेत् पत्रमुद्रिकाः॥
चक्रशङ्खौ द्वयोर्बाह्वोः अथवा धारयेत् बुधः।

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स्त्रियो बालाश्च संस्कार्याः तत कर्माणि कारयेत् ॥
यथा स्मशानगं काष्ट गर्हितं सर्वकर्मसु ।
अतप्तशङ्खचक्राङ्कं तथा गर्हितमुच्यते ॥
नारीवा पुरुषोऽपिवा ब्राह्मणो क्षत्रियोऽपि वा ।
वेदवेदाङ्गवेत्तापि सर्वकर्मसु गर्हितः ॥
यदि चक्र भुजे नस्यात् तप्त शङ्खोऽपि यस्य हि ।
प्रायश्चित्तेन चीर्णेन यथोक्तविधिनापि वा ॥
निष्कृतिर्नैव पापस्य यावच्चक्रं न धारयेत् ।
तस्मात् स्वशुद्धिकामेन मत्प्रीतेरपिवाञ्छया ॥
मदीयत्वज्ञापनाय धारयेत तप्तचक्रकम् ।
मम चक्राङ्कित दृष्ट्वा युकं पापैरनेकशः ॥
यमदूता न स्पृशन्ति तप्ताङ्गारमिवापरम् ।
मम चक्राङ्किततनुः म्रियते यत्रकुत्रचित् ।
प्रयागे या गतिः प्रोक्ता सा गतिः तस्य देहिनः ।
महापापयुतो वापि मृतो भूत्वाल्पकालतः ।
फलं पापस्य यात्येव ममलोकं सनातनम् ।
मुदा वै धारणं कुर्यात् प्रत्यहं स्नानतः परम् ।

—वराह पुराण

१७ वामहस्ते जलं क्षिप्त्वा गायत्र्याचाभिमन्त्रितं ।
अतो देवेति मंत्रेण मर्दयेद्धोपिचन्दनम् ॥
त्रीणि पदा समस्कृत्य तद्विष्णोरिति धारयेत् ।
द्वे चक्रे दक्षिणे बाहौ शङ्खमेकं तथैव च ।
मध्ये पद्मद्वयं धार्यं नारायण चतुष्टयम् ।
गले त्वेकं तथा चक्रं हृदि चक्रद्वयं तथा ।

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कुक्षौ चत्वारि चक्राणि दक्षपार्श्वे द्वयं तथा ।
नाभौ वामप्रदेशे तु द्वे शङ्खे विग्रहे तथा ।
शङ्खद्वय वामबाहौ चक्रमेकं तथैवच ।
मध्ये गदाद्वयं धार्यं नारायण चतुष्टयं ।
ललाटे तु गदा धार्या मूर्ध्नि शार्ङ्गं तथैव च ।
नारायण च सर्वत्र एकमेकं कपोलयो: ॥
गले दुरन्तदोषघ्नं पार्श्वयोर्मध्यदोषहृत् ।
पृष्टे मृत्युहरं प्रोक्तं उमामाह ईश्वर: ।
यदि इच्छेत् विधिवत् चक्रं षट्कर्मच समाचरेत् ।
सफलं तु भवेत्सर्वं इष्यपूर्तादिकं द्विज: ॥

स्कन्दपुराणे उमामहेश्वरसंवादे ऊर्ध्वपुण्ड्रविधि

11 यदायदाहि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ गीता 4-7

12 मुकुन्दभक्त्यै गुरुभक्तिजायै सतां प्रसत्यै च निरन्तरायै ।
गरीयसीं विश्वगुरो र्विशुद्धां वक्ष्यामि वायोरवतारलीलाम् ॥

सुमवि 1-5.

13 चतुराननाय चतुर: पुराऽऽगमान् प्रददावसावनिमिषेश्वर: प्रभु: ।
विनिहत्य हि श्रुतिमुषं पुरातन वपुषोद्धृतं हयमुखेन सद्रिपुम् ॥ 14 ॥
अमरेन्द्र वैरिभुजदण्डमण्डलप्रतिकर्षपुष्करयतद्धरो धृति: ।
विदधे वराहवपुषाऽमुनो र्मिमत्सृतिसिन्धुकच्छपतयाऽम्बरक्षिणा ॥ 15 ॥

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नरसिंह एष विददार दारुणं प्रतिबोधये नरवरचक्रतेजसा ।
स्वरिपुं क्षणेन सरस स्फुरत्तनुं पृथुसत्वमिष्टजनभीतिभञ्जनः ॥ 16 ॥
अपि वामनो ललितबाल्यवानयं प्रतिभाबलेन कृतदैत्यकौतुकः ।
उपधेरध कृतबलीन्द्रशात्रवः स्वजनाय केवलमदात् परं पदम् ॥ 17 ॥
कथयन्त्यमुं परशुभासमानगोहतमर्त्यदेवतमसं मुहुर्मुहुः ।
जगतां हितं हरिमिहापरं हरिं गुरुशक्तितापसवरान्वयोद्भवम् ॥ 18 ॥
करुणाकरः सवसुदेवमोददो भगवान्पुरा हिमकरान्वयेऽभवत् ।
जितवान् दिशो दशरथोऽग्र्यसम्पदो जनको बभूव भुवियस्य वैरिहा ॥ 19 ॥
भुजगेश्वरोऽपि भुवनेश्वरप्रियः समजन्यभारिदरजन्मधुन्यभूत् ।
तममुष्य कान्तिविजितेन्दुमग्रजं रमणीयमाहुरिह शमनागकम् ॥ 20 ॥
जनकेन सोऽथ विरहासहिष्णुना मुहुरीक्षितो वनमनीयत प्रभुः ।
चकितेन दुष्टजनतस्तपस्विना तत आसुरीं निशिचरीं जघान सः ॥ 21 ॥
मुनिसप्ततन्तुकृतवैरबन्धनं कटुकेश्वरिष्टपदमुख्यदुर्जनम् ।
क्षपयन्तमुद्धतसुबाहुमाहवे तमथाभ्यनन्दमरादिसङ्गणः ॥ 22 ॥
सवने विकस्वरगुणस्वरद्विजे स्फुरितेचरन्सकलगोकुलप्रियः ।
इतकामतापसरसार्द्रधीगिरः प्रतिलालयन्नरमतैव सुन्दरीः ॥ 23 ॥
सहजान्वितः सकलमित्रसंयुतो मधुरां पुरीं जनकवल्लभां गतः ।
प्रविशन्निमां स जगदेकसुन्दरो नरनार्युदारनयनोत्सवोऽभवत् ॥ 24 ॥
अथ खण्डितेश्वरधनुः सलीलया क्षपितोग्रसेनभूपपुत्रपौरुषः ।
समुपास्य विप्रगुरुमब्जभूगुरुः स्वजनानमोदयदमेयतेजसा ॥ 25 ॥
अथ खण्डितेश्वरधनुः ।
कमलामयं कमलपत्रलोचनां भुवमागतां नृपसुतां गृहीतवान् ।
निजलीलया विजितराजशात्रवो मुदमापदाप्य पुरमब्धिदुर्गमम् ॥ 26 ॥

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स जगाम मातृजनतुष्टये किल
त्वरितो वनं विदधदीप्सितं सताम्।
सह भार्यया ऽपि शुभया महाजय-
ध्वजलक्ष्मणाग्र्यसुहृदा विनामुदा ॥ २७॥

समतीतपर्वतपुरोगदुर्गमं
खरदूषणादिसुजनद्विषो बहून्।
स निहत्य विश्वभयदं सुदुस्सहं
नरकं महातम इतानयत् क्रमात्॥ २८॥

रुचिराश्रमाजिरचिताग्र्यतेजसा
प्रियया प्रियो भुवनमान्यया समम्।
भृशमाकुलीकृतमदप्रमादव-
त्सुरपारिजातहरवाप धाम सः ॥ २९॥

हरितामधीशनरदेवमण्डलं
दशकं विजित्य परभीषणं मुहुः।
स्फुरितामिह प्रियतमां निजश्रियं
भगवानुपैक्षत हरन्तमप्रियम्॥ ३०॥

अभिवन्दितः पवननन्दनादिभिः सकलार्चिदिन्द्रसुतवर्धको गवा
निजराज्यमात्मदयिताय दत्तवान् हरिसूनवे ह्यसविपक्षमुत्तमम्॥ ३।

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मुदमाप्य तत्र दयितोरुवार्तया
मधुहा मरुत्सुतमुखप्रवृत्तया।
हरितिग्मचक्रलसितोऽधिमध्यगं
प्रययौ स पुण्यजनसेवितं पुरम् ॥ 32॥

पृथुकुम्भकर्णगजराजमुद्धतं
ससहोदरं सविबुधेन्द्रशात्रवम्।
धरणीभरं पृथुलचक्रमक्षिणो-
न्निशितेषुचक्रकृतविक्रमः प्रभुः ॥ 33॥

अथ भार्यया हुतवहं प्रविष्टया
सहितः सहोदरपुरःसरैरपि।
अयमाप्य धाम चिरमिष्टदः सतां
निजमूर्तरूपपरमैक्यमेयिवान् ॥ 34॥

महिदासपूज्यचरणो द्विजादभू-
द्दिवितात् स विष्णुयशसोऽमलात्मनः॥
इह यो दधे जगति पापशान्तये
बहुधा महेतिमति दीक्षगोस्थितिम् ॥ 35॥

सुतपोरुचेरयमपापकर्दमान्ननु मानवीतनयतामुपेयिवान्
समयेन भूरिनिजभक्तिपूरितान् समजीजनत्सुमनसः स देवराट् ॥36॥

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सुबृहत्पयोधरमिथः प्रसंहति
प्रकटीभवत्परमयौवनाकृतिः।
असुराहितां वरविलासिनीतनुः
प्रददावमुष्य सुरराशये सुधाम् ॥ 37॥

सुजनाय दत्तपद आत्मशुद्धिदः
सुकुमाररूप्यभवदेषशाश्वतः।
अनसूयया शुचिमनीषया धृतः
परमादरेण मुनिपुङ्गवोदया ॥ 38॥

दयित सतामृषभ एष भूधरो
वपुरुद्वहन् परमहंसलक्षणम्।
व्यवहरन्नृक्षतमपक्षशोभनम्
परतल्लिप्सुसनकादिवन्दितः ॥39॥

उदपादि धर्मतनयो ह्ययं हरि-
र्नरदेवसोदर उदारविक्रमः।
अपिकृष्ण इत्यभिहितो मुदे सतां
स्वयमेव यस्य सहजो व्यजायत ॥40॥

Rarest Archive

14

स एव प्रथमं देव कौमार सर्गमास्थितः।
चचार दुश्चर ब्रह्मा ब्रह्मचर्यमखण्डितम्॥
द्वितीयं तु भवायास्य रसातलगतां महीम्।
उद्धरिष्यन्नुपादत्त यज्ञेश सौकरं वपुः।
तृतीयं ऋषिसर्गं च देवर्षित्वं उपेत्य सः।
तन्त्रं सात्वतमाचष्ट नैष्कर्म्यकर्मणां यत॥
तुर्ये धर्मकलासर्गे नरनारायणावृषी।
भूत्वाऽऽत्मोपशमोपेतमकरोत् दुश्चरं तप॥
पञ्चमः कपिलो नाम सिद्धेशः कालविप्लुतम्।
प्रोवाचासुरये सांख्य तत्वग्रामविनिर्णयम्॥
षष्ठे अत्रेरपत्यत्वं वृत प्राप्तोऽनसूयया।
आन्विक्षिकीमलर्काय प्रह्लादादिभ्य ऊचिवान्॥
तत सप्तमः आकूत्या रुचेर्यज्ञोऽभ्यजायत।
स यामाद्यै सुरगणैरापात्स्वयम्भुवान्तरम्॥
अष्टमे मेरुदेव्यां तु नाभेर्जात उरुक्रमः।
दर्शयन्वर्त्म धीराणां सर्वाश्रमनमस्कृतम्॥
ऋषिभिर्याचितो भेजे नवमं पार्थिवं वपुः।
दुग्धेमामोषधीर्विप्रास्तेनायं स उशत्तमः॥
रूपं स जग्रहे मात्स्यं चाक्षुषोदधिसम्प्लवे।
नाव्यारोप्य महीमय्यामपाद्वैवस्वतं मनुम्॥
सुरासुराणां उदधिं मथ्नतां मन्दराचलम्।
दध्रे कमठरूपेण ध्रुव एकादशे विभुः॥
धान्वन्तरं द्वादशमं त्रयोदशममेव च।
अपाययत्सुरान्यान्मोहिन्या मोहयन् स्त्रिया॥

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चतुर्दशं नारसिंहं बिभ्रद्दैत्येन्द्रमूर्जितम्।
ददार करजैर्वक्षस्येरकां कटकृद्यथा॥
पञ्चदशं वामनकं कृत्वागादध्वरं बलेः।
पदत्रयं याचमान प्रत्यादित्सुस्त्रिविष्टपम्॥
अवतारे षोडशमे पश्यन् ब्रह्मद्रुहो नृपान्।
त्रिःसप्तकृत्वः कुपितो निःक्षत्रामकरोन्महीम्॥
ततः सप्तदशे जातः सत्यवत्यां पराशरात्।
चक्रे वेदतरोः शाखा दृष्ट्वाऽपुंसोऽल्पमेधसः॥
नरदेवत्वमापन्न सुरकार्यचिकीर्षया।
समुद्रनिग्रहादीनि चक्रे वीर्याण्यतः परम्॥
एकोनविंशे विंशतिमे वृष्णिषु प्राप्य जन्मनी।
रामकृष्णाविति भुवो भगवानहरद्भयम्॥
तत कलौ सम्प्रवृत्ते सम्मोहाय सुरद्विषाम्।
बुद्धो नाम्नाजनसुत कीकटेषु भविष्यति॥
अथासौ युगसंध्यायां दस्युप्रायेषु राजसु।
जनिता विष्णुयशसो नाम्ना कल्किर्जगत्पतिः॥

— भागवत पुराण, प्रथमस्कन्द,
तृतीयाध्याय॥ 6-25॥

15 जाज्वल्यमानोज्ज्वलराघवाग्नौ चक्रे ससुग्रीवसुयायजूके।
आध्वर्यवं युद्धमखे प्रतिप्रस्थात्रा सुमित्रातनयेन साकम्॥

सु॰म॰वि 1-18

Rarest Archiver

16 सहयज्ञा प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः।
अनेन प्रसविष्यद्ध्वमेष वोऽस्त्विष्टकामधुक्॥ Gita. III. 10

17 A. History of Indian Philosophy S.N. Dasgupta, Vol I. p.21

18 Ibid p 21

19 Ibid. p 21

20 Ibid. p.22

21 Ibid. p.22

22 अग्निमुखा वै देवाः।

23 आग्नेरग्रे प्रथमो देवतानां अग्निः सर्वा देवताः।

24 यज्ञेन वाचा पदवीयमायान् — ऋ 10-71-3

25 अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः।
यज्ञात् भवति पर्जन्यः यज्ञः कर्मसमुद्भवः॥
कर्मब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवं।
तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम्॥ Gita. III. 14-15-16

26 अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते।
आदित्याज्जायते वृष्टिः वृष्टेरन्नं ततः प्रजाः॥

27 सप्तास्यासन् परिधयः — पु सू 6

Rarest Archive

28 त्रिसप्त समिधकृताः — 21 or 7

29 जायमानो वै ब्राह्मणः त्रिभिः ऋणैः ऋणवान् जायते।
ब्रह्मचर्येण ऋषिभ्यः यज्ञेन देवेभ्यः प्रजया पितृभ्यः॥

30 यज्ञो दान तपश्चैव पावनानि मनीषिणां।
यज्ञशिष्टामृतभुजो यान्ति ब्रह्मसनातनम्॥ Gita

31 यज्ञार्थं उपनीतं यज्ञोपवीतम्।

32 होता —
ऋग्वेदकुशलः। ऋग्वेदात्तत्तत्सूक्तउच्चारणेन
देवतानां प्रीतिं करोति।

33 अध्वर्युः — अध्वर्युर्वा ऋत्विजां प्रथमो युज्यते।
स हि ऋग्वेदाधारं यजुभिः याजयति।
यज्ञतन्त्रानुसारेण अन्यान् ऋत्विजः नयति।
यजनक्रियातिविधिः।
क्रियादक्षः।
तदधीतमेव सर्वं यज्ञनिर्वर्तनम्।

34. उद्गाता — साम गायति
अयं साम्नां गानेन देवान् आनन्दयति।

Rarest Archiver

35 स साक्षी। सर्वस्यापि यज्ञकर्मकलापस्य ददात्यनुज्ञां
कर्मिणां प्रवर्तेत यथाकालं अनुज्ञाक्षरं उच्यते।
स्थाने मौनं आस्थाय आकर्मपरिसमाप्ति मन्त्रतन्त्रक्रियालोप
न्यूनतातिरेकेभ्य: याज्ञिक कर्म रक्षति। न स्थानात्चलति।

36 पाणिग्रहणवेलायां यमो मृत्युश्च तिष्ठति।
दम्पत्यो: रक्षणार्थाय ब्रह्माप्येको बहिर्वसेत्॥

37 याज्यया समुचितानुवाक्यया सप्रवर्ग्यं विभवैरभिष्टवै:।
विश्ववेदुरनुजोऽत्र होतृनां प्राप्य दैवतनीरतोषयत्॥
सुमध्वविजय 9-48

38 आधान पुंस सीमन्त जातनामान्न चौलका:
मौञ्जीव्रतानि गोदान:।
समावर्त विवाहका: अन्त्यं चैतानि कर्माणि प्रोच्यते षोडशैर्वै:॥
संज्ञार्थ तत्वकोश 1974 Published by
Dr Nalla Kundapura page 135

39 वैदिकै: कर्मभि: पुण्यै र्निषेकादिर्द्विजन्मनाम्।
कार्य: शरीर संस्कार: पावन: प्रेत्य चेह च॥
गार्भैर्होमै र्जातकर्मचौड मौंजीबन्धनै:।
बैजिकं गार्भिकं चैनो द्विजानामपमृज्यते॥
मनुस्मृति 2 – 26/27

Rarest Archiver

40 प्राङ्नाभिवर्धनात्पुंसो जातकर्म विधीयते।
मन्त्रवत्प्राशनं चास्य हिरण्यमधुसर्पिषां ॥ ibid 2-29

41 जातस्य जातकर्मादिक्रियाकाण्डमशेषतः।
पुत्रस्य कुर्वीत पिता श्राद्धं चाभ्युदयात्मकम्।
युग्मांस्तु प्राङ्मुखान् विप्रान् भोजयेत मनुजेश्वर।
यथा वृत्तिस्तथा कुर्याद्दैवं पित्र्यं द्विजन्मनाम् ॥
दध्ना यवैः सवदरैर्मिश्रान् पिण्डान् मुदा युतः।
नान्दीमुखेभ्यस्तीर्थेन दद्यादैवेन पार्थिव ॥
प्राजापत्येन वा सर्वमुपचारं प्रदक्षिणम्।
कुर्वीत तन्नभाशेषवृद्धिकालेषु भूपते ॥
वि पु III. 10. 4-7

42 आविश्य वेश्म निजनन्दनमिन्दुवक्त्रं
भूयोऽभिनन्द्य स मुकुन्ददयां प्रबन्ध।
जातस्य तस्य गुणजातवहस्य जात
कर्मादिकर्मनिवहं विदधे सुकर्मा
सु-म वि 2-28.

43 नामधेयं दशम्यां तु द्वादश्यां वाऽस्य कारयेत्।
पुण्ये तिथौ मुहूर्ते वा नक्षत्रे वा गुणान्विते ॥
मनुस्मृति 2-30

44 मङ्गल्यं ब्राह्मणस्य स्यात्क्षत्रियस्य बलान्वितं।
वैश्यस्य धनसंयुक्तं शूद्रस्य तु जुगुप्सितं ॥
शर्मवद् ब्राह्मणस्य स्याद्राज्ञो रक्षासमन्वितम्।
वैश्यस्य पुष्टिसंयुक्तं शूद्रस्यप्रेष्यसंयुतम् ॥
मनुस्मृति — 2- 31-32

Rarest Archive

45 स्त्रीणां सुखोच्यमक्रूरं विस्पष्टार्थं मनोहरम्।
मङ्गल्य दीर्घवर्णान्तमाशीर्वादाभिधानवत्॥
—मनुस्मृति 2-33

46 ततश्च नाम कुर्वीत पितैव दशमेऽहनि।
देवपूर्वं नराख्य हि शर्मवर्मादि संयुतम्।
शर्मेति ब्राह्मणस्योक्त वर्मेति क्षत्रसंश्रयम्।
गुप्तदासात्मकं नाम प्रशस्तं वैश्यशूद्रयोः।
नार्थहीनं न चाशस्तं नाप्रशस्ययुतं तथा।
नामङ्गल्यं जुगुप्स्यं वा नाम कुर्यात्समाक्षरम्।
नातिदीर्घं नातिह्रस्वं नानिगुर्वक्षरान्वितम्॥
सुखोच्चार्यं तु तन्नाम कुर्याद्यत्प्रवणाक्षरम्॥
वि पु 3—10 ॥8—॥

47 ज्ञानार्थमेव यदभूदसुदेव एव
यद्वासुदेव पदभक्तिरतः सदाऽसौ।
तद्वासुदेवपदमन्वबदन् सुरेन्द्रा
स्तेनेन यन्निगदितं सुतनामकर्म॥ 2-29 ॥सु म·वि

48 वा ज्ञानम्।--- --वासुदेवशब्दोऽपि वासुदेवः
—सु म वि·भा प्र
----- एष असुदेव-प्राणदेवः श्रीमुख्यवायु-ज्ञानार्थमभूत् तस्मात् वासुदेव इत्यत्र वा इत्येतत्तदं भावे विच्प्रत्ययान्तं सत् ज्ञानवाचकं। 'वा गतिगन्धनयो'रिति धातोः गत्यर्थकानां च ज्ञानार्थकत्वात्। एवञ्च वार्थं ज्ञानार्थं ज्ञात असुदेवः वासुदेवः वासुदेव इति मध्यमपदलोपी समासः। यद्यस्मात् असौ मुख्य प्राणः सदा वासुदेवस्य श्रीकृष्णस्य ये पदे पादौ तयोर्यो भक्तिः तस्यां रत आसक्तस्तस्माद्वासुदेवः। —विश्वपति

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वासुदेवेति विख्यातो ज्ञानादि गुण संयुत: -इति
वराह पुराणे ॥

49 वसतीति वासु । वसन्ति भूतान्यस्मिन् इति वा वासु: । दीव्यतीति देव: । वासुश्चासौ देवश्चेति वासुदेव: । वाति सूते दीव्यतीति वा वासुदेव: । वश्चासावसुश्चासौ देवश्चेति वासुदेव: । बलरूप: असुप्रद: शतावर्तिकश्चेत्यर्थ: ।

—सन्ध्याभाष्य by मध्वाचार्य (P 65)

आच्छादयति सर्वं वासयति वसति च सर्वत्र इति वायु

—गीता भाष्य 10-32

50 वासुरूपो देव: जगदादि शक्ति स्वरूपो देव: वासुदेव: ।

51 वसुदेवस्य अपत्यं पुमान् वासुदेव:
वसुषु दीव्यति इति वा ।

—व्याख्या सुधा — भानुजि दीक्षित
— स्वर्गवर्ग -20- अमरकोश

52 वृष्णीनां वासुदेवोऽस्मि
पाण्डवानां धनञ्जय: ॥

53 छादयामि जगत्सर्वं भूत्वा सूर्य इवांशुभि: ।
सर्व भूतादिवासश्च वासुदेवस्तत: स्मृत: ॥ महाभारत शान्तिपर्व 341-41

54 सर्वत्रासौ समस्तंच वसत्यत्रेति वै यत: ।
तत: स वासुदेवेति विद्वद्भि: परिपठ्यते ॥ वि पु 1-2-12

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55 सर्वाणि तत्र भूतानि वसन्ति परमात्मनि।
भूतेषु च स सर्वात्मन् वासुदेवः ततः स्मृतः॥ वि पु 6-5-80

56 वसति सर्वात्मन् इति वासुः। वासयति सर्वं इति वासुः।
दीव्यति क्रीडते इति देवः। दीव्यति विजिगीषते इति देवः।
दीव्यति व्यवहरति इति देवः। दीव्यति द्योतते इति देवः।
दीव्यति स्तूयते इति देवः। दीव्यति गच्छति इति देवः।
वासुश्चासौ देवश्च वासुदेवः।
वि स नाम-शङ्करभाष्य-

57 चतुर्थे मासि कर्तव्यं शिशोर्निष्क्रमणं गृहात्।
षष्ठेऽन्नप्राशनं मासि यद्वेष्टं मङ्गलं कुले॥
मनुस्मृति 2-34

58 चूडाकर्म द्विजातीनां सर्वेषामेव धर्मतः
प्रथमेऽब्दे तृतीये वा कर्तव्यं श्रुतिचोदनात्।
ibid 2-35

59 गर्भाष्टमेऽब्दे कुर्वीत ब्राह्मणस्योपनयनम्।
गर्भादेकादशे राज्ञो गर्भात्तु द्वादशे विशः॥
आषोडशाद्ब्राह्मणस्य सावित्री नातिवर्तते।
आद्वाविंशात् क्षत्रबन्धोराचतुर्विंशतेर्विशः॥
मनुस्मृति 2-36, 38॥

60 केशान्तः षोडशे वर्षे ब्राह्मणस्य विधीयते।
राजन्यबन्धोर्द्वाविंशे वैश्यस्य द्व्यधिकेततः॥ ibid 2-65

61 अर्थं कमप्यनवमं पुरुषार्थहेतुं पुंसां प्रदातुमुचितामुचितस्वरूपाम्
कन्यां सुवर्णलसितामिव वेदविद्यां जग्राह विप्रवृषभप्रतिपादितां सः॥
सु म वि 2-12

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62 वर्षैरेकगुणां भार्यामुद्वहेत्त्रिगुणस्वयम् ।
नातिकेशांमकेशां वा नातिकृष्णां न पिङ्गलाम् ॥
निसर्गतोधिकाङ्गीं वा न्यूनाङ्गीमपि नोद्वहेत् ।
नाविशुद्धां सरोमां वा कुलजां वापि रोगिणीम् ॥
नदुष्यं दुष्टवाचयां वा न्यङ्गिनीं पितृमातृतः ।
न श्मश्रुव्यञ्जनवतीं न चैव पुरुषाकृतीम् ॥
नघर्घरस्वरां श्यामां तथा काकस्वरां न च ।
नातिबन्धेक्षणां तद्वद्वृत्ताक्षीं नोद्वहेद्बुधः ॥
यस्याश्च रोमशौ जङ्घे गुल्फौ यस्यास्तयोन्नतौ ।
गण्डयो कूपरौ यस्या हसन्त्यास्तां नचोद्वहेत् ॥
नातिरूक्षच्छविं पाण्डुं मरुणेक्षणां ।
आपीनहस्तपादां च न कन्यामुद्वहेद्बुधः ।
न वामनां नातिदीर्घां नोद्वहेत् संहतभ्रुवाम् ।
नचातिच्छिद्रदशनां न करालमुखीं नरः ॥
पञ्चमीं मातृपक्षाच्च पितृपक्षाच्च सप्तमीं ।
गृहस्थश्चोद्वहेत्कन्यां न्यायेन विधिना नृप ॥

वि-पु - 3-16-23

63 वेदानधीत्य वेदौ वा वेदं वापि यथाक्रमं ।
सविप्लुत ब्रह्मचर्यो गृहस्थाश्रममावसेत् ॥
तं प्रीतं स्वधर्मेण ब्रह्मदायहरं पितुः ।
स्रग्विणं तल्पआसीन अर्हयेत्प्रथमं गवा ॥
गुरुणानुमतः स्नात्वा समावृत्तो यथाविधि ।
उद्वहेत द्विजो भार्यां सवर्णां लक्षणान्वितां ॥

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असपिण्डा च या मातुरसगोत्रा च या पितु:।
सा प्रशस्ता द्विजातीनां दारकर्मणि मैथुने ॥
महान्त्यपि समृद्धानि गोजाविधनधान्यत:।
स्त्रीसम्बन्धे दशैतानि कुलानि परिवर्जयेत् ॥
हीनक्रियं निष्पुरुषं निश्छन्दो रोमशार्शसं।
क्षय्यामयाव्यपस्मारिश्वित्रिकुष्ठिकुलानि च ॥
नोद्वहेत्कपिलां कन्यां नाधिकाङ्गीं न रोगिणीम्।
नालोमिकां नातिलोमां नवाचालां नपिङ्गलां ॥
नर्क्षवृक्षनदीनाम्नीं नान्त्यपर्वतनामिकाम्।
न पक्ष्यहिप्रेष्यनाम्नीं न च भीषणनामिकाम्।
अव्यङ्गाङ्गीं सौम्यनाम्नीं हंसवारणगामिनीम्।
तनुलोमकेशदशनां मृदुगीमुद्वहेत्स्त्रियम् ॥
यस्मास्तु न भवेद्भ्राता नविज्ञायेत वा पिता।
नोपयच्छेत तां प्राज्ञ: पुत्रिकाधर्मशङ्कया ॥
सवर्णाग्रे द्विजातीनां प्रशस्ता दारकर्मणि।
कामतस्तु प्रवृत्तानामिमा: स्यु: क्रमशोवरा:।
मनुस्मृति 3 — 12-12

64 रजतपीठपुरस्य ओडिपु इत्यपभ्रष्टसंज्ञा - भा प्र. 2-6

65. तत्प्रीतये रजतपीठपुराधिवासी देवो विनेश ---
--- --- किन्तु प्रभो रजतपीठपुरेपदाब्जशीवनुभस्य ॥ स्कु. म वि. II. 15

66 Based on "Udupi", An Introduction, pp. 1-2
Sri krishna Math, Udupi

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67 रजतपीठपुरे श्रीमदनन्तासनं परितः क्रोशमानेन
रजतात्मक पीठं भूम्यन्तर्गतमस्तीति पुराणप्रसिद्धेः
पीठोपरिस्थित ग्रामो रजतपीठपुरमित्युच्यते।
—विश्वपति टीकायां

68 वेदाद्रिसद्रजतपीठपुरेश्वराभ्यां ग्रामो विभूषिततरः
शिवरूप्यनामा। ..... सु.म.वि. 2-10.

69 शिवरूप्यनामा। शिवाह्वित्यपभ्रष्टभाषायाम् —भा.प्र

70. शिवरूप्यमिति नाम शिवबेह्वित्यपभ्रष्ट नामेत्यर्थः। -विश्वपति

71 रजतपीठपुरस्थास्य नारायणत्वं निश्चीयते —भा.प्र

72 दर्शनोरुव्रतिने निशीथे प्राह्णाय भोगीन्द्रगतो हरिः प्रभुः।
सन्दर्शयित्वा खलु कञ्जमाधव द्विजाय तत्प्रतिमां
व्यधापयत् — भा.प्र
शिवान्तर्यामितां स्वीयां प्रियान् प्रति निवेदयन्
दयावारिनिधिः श्रीवेंकिशैलमाश्रित्य शोभते।
इशस्याहोशपदवीं भावयन्निह भाविनीम्।
अध्यास्ते शेषशयन स्निग्धां लिङ्गशिलां हरिः॥
—तीर्थप्रबन्ध - 1-14-15

73 लिङ्गाकारस्यापि तस्य श्री हरित्वंकु
"—स्वदर्शनोरुव्रतिने ..... व्यधापयत" इति
श्लोक सिद्धम —विश्वपति

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74 ---- ಉಡುಪಿಯಲ್ಲಿ ಈ ಸಮಯದಲ್ಲಿ ಅನೇಕ ಮಂದಿ ಜೈನರಿದ್ದರು. ಈಗಿನ ಅನಂತೇಶ್ವರ ದೇವಸ್ಥಾನವು ಅನಂತನಾಥ ಬಸದಿಯಾಗಿಯೂ, ಚಂದ್ರಮತಾಳೇಶ್ವರ ದೇವಸ್ಥಾನವು ಚಂದ್ರನಾಥ ಬಸದಿಯಾಗಿಯೂ ಇತ್ತು. ಉಡುಪಿಯಿಂದ ಸುಮಾರು 1½ ಮೈಲು ದೂರವಿರುವ ಶಿರ್ವದಲ್ಲಿಯೂ ಜೈನರ ದೊಡ್ಡ ಕೇಂದ್ರವಾಗಿತ್ತು. ಅಲ್ಲಿ ಬಸದಿ ಮುಂತಾದ ಅನೇಕ ಬಸದಿಗಳಿದ್ದು, ಒಬ್ಬ ಜೈನ ಬಲ್ಲಾಳರೂ ಇದ್ದರು. ಶಂಕರಾಚಾರ್ಯರು ಈ ತುಳುರಾಜ್ಯಕ್ಕೆ ಬಂದು ತಮ್ಮ ಮತವನ್ನು ಬೋಧಿಸಿ ಎಲ್ಲಾ ತುಳು ಜನರನ್ನು ತಮ್ಮ ಮತಾವಲಂಬಿಗಳಾಗಿ ಮಾಡಿದ್ದಲ್ಲದೆ ಅನಂತನಾಥ ಮತ್ತು ಚಂದ್ರನಾಥ ಬಸದಿಗಳನ್ನು ಸ್ವಾಧೀನಪಡಿಸಿಕೊಂಡು ಅನಂತೇಶ್ವರ ಮತ್ತು ಚಂದ್ರಮತಾಳೇಶ್ವರ ದೇವಸ್ಥಾನವನ್ನಾಗಿ ಮಾಡಿದರು. ಅನಂತೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದುಗಡೆ ಇರುವ ಮಾನಸ್ತಂಭವೇ ಇದಕ್ಕೆ ಸಾಕ್ಷಿಯಾಗಿ ಈಗಲೂ ಅಲ್ಲಿಯೇ ಇದೆ ಕುಂಬಿದ ತಲೆಯ ಮೇಲಿರುವ ಬ್ರಹ್ಮದೇವರ ಪ್ರತಿಮೆಯನ್ನು ಮಾತ್ರವೇ ತೆಗೆದಿರುತ್ತಾರೆ ಶಿಲಾಮಯವಾದ ದೇವರಸಬ್ರಹ್ಮಗೃಹವು ಬಸದಿಯ ಪ್ರಕಾರದಲ್ಲಿಯೇ ಇದೆ. ಶಂಕರಾಚಾರ್ಯರು ಅನಂತನಾಥ ಜಿನೇಶ್ವರನ ಪ್ರತಿಮೆಯನ್ನು ತೆಗೆದು ಅನಂತೇಶ್ವರನ ಲಿಂಗವನ್ನು ಪ್ರತಿಷ್ಠಾಪಿಸಿದರಲ್ಲಿ ಆಮೇಲೆ ತುಳುರಾಜ್ಯದವರಾಗಿ ಅದೇ ಅನಂತೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ತನ್ನ ಶಿಷ್ಯರಲ್ಲಿ ಒಬ್ಬನನ್ನು ಮಠಾಧಿಪತಿಯಾಗಿ ಮಾಡಿ ತೆಂಗಳಿಕೆ ಹಿಂದಿರುಗಿ ತ್ರಿವೇಣಿ ಚಿಕ್ಕಪ್ಪಾಡಿ, ನಿಡಂಬೂರು ಬಲ್ಲಾಳಿಕೆಗಳು ಜೈನರನ್ನೆಲ್ಲ ಕರೆತಂದು ಬ್ರಾಹ್ಮಣರ ವಶಕ್ಕೆ ಬಿಟ್ಟರು. ಈ ಇಬ್ಬರು ಬಲ್ಲಾಳರೂ ಈ ಸಮಯಕ್ಕಿಂತ ಒಳ್ಳೇ ತರಹದ ಸಹಾಯವನ್ನು ಮಾಡುತ್ತಿದ್ದರು ಮಧ್ವಾಚಾರ್ಯರ ಕಾಲದವರೆಗೆ ಈ ಮತವು ಇತ್ತು ಮಧ್ವಾಚಾರ್ಯರು ಈ ಮತಾದ್ವೈತಿಗಳಾದ ಅಚ್ಯುತಪ್ರೇಕ್ಷಾಚಾರ್ಯರಲ್ಲಿಯೇ ತಮ್ಮ ವಿದ್ಯಾಭ್ಯಾಸವನ್ನು ಮಾಡಿದರೆಂದು ಮಧ್ವವಿಜಯದಲ್ಲಿ ಹೇಳಿದೆ

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ಅಚ್ಯುತಪ್ರೇಕ್ಷಾಚಾರ್ಯರಿಗೆ ವಾದಕ್ಕೆಬ್ಬು ಕ್ರುದ್ಧವಾದವಂದ ತನ್ನ
ಕಟ್ಟಿನಲ್ಲಿ ಕ್ಷಾತಂತ್ರ್ಯವನ್ನು ಕೊಡಬೇಕೆಂದು ಬೇಡಿಕೊಂಡು ಕ್ರಾಗಣಕ್ರುಷ್ಣನೆಂಬ
ಹೆಸರಿಂದಲೆ ಮಧ್ವಾಚಾರ್ಯರಿಗೆ ಆನಂದತೀರ್ಥ ಎಂದು ಹೆಸರಿಟ್ಟರು
ಆನಂತರ ಆನಂದತೀರ್ಥರು ಸುಮಾರು ಕಾಲವಾದನಂತರ ತನ್ನ ಜ್ಞಾನ
ವಾತವನ್ನು ಬೋಧಿಸಲಾರಂಭಿಸಿ ಒದಲ್ಲಿ ಮಧ್ವಮತ ಎಂದು ಹೆಸರಿಟ್ಟು
ತಾನು ಮಧ್ವಾಚಾರ್ಯನೆಂದು ಹೆಸರಿಟ್ಟುಕೊಂಡಲ್ಲದೆ ಸಂಕಲ್ಪಾಚಾರ್ಯರ
ಕಟ್ಟುವಾದವನ್ನೆಲ್ಲಾ ಕೈಬಿಟ್ಟು ಅದ್ವೈತ ತತ್ವವನ್ನು ಬೋಧಿಸಿದರು - - - - .

ಕು. ಪ್ರ/ಕ್ರ ದಕ್ಷಿಣಕನ್ನಡಜಿಲ್ಲೆಯ ಕ್ರಾಚೀನ ಇತಿಹಾಸ - ಎ.ವಿ. ನಾವಡರವರ
1923.

75 रामाधिवेशितहरिस्वसृमौलिमाला
राजद्विमानगिरिशोभितमध्युवास।
क्षेत्रं स पाजकपद त्रिकुलैककेतुः
कं यद्धाति सततं खलु विश्वपाजात् ॥ सु म वि · 2 — ॥

76 विश्वपाजात् - विश्वपालकात् अजात् — रामानिमित्तात् - स तत्र
परश्वादिनां तीर्थं चकारेति। — आ प्र

77 विमानगिरिः — विमानाकारो गिरिः — विश्वपतिः।

78 विश्वंपातीति विश्वपाः सचासावजश्च उत्पत्तिरहितो हरिः तस्मात्
सर्वजगद्रक्षक परशुरामादित्यर्थः। कम् उदकं सततं सदा दधाति
धृ धारणे लट्। पाजकमिति पदनाम यस्य तत्क्षेत्रमध्युवास।

79 तत्रस्थले भार्गवराम · परशुना भुवं भित्वा तीर्थानि चकार हि,

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अतः पाजकम्' इति सार्थकं नाम। पाजकमित्यत्र पातीति पः पश्चासौ अजश्च, पाजात् कंजलं यस्मिन् तत्पाजकमिति विग्रहः सूचित भवति। — धलारि.

80 पः परशुरामः (नामैकदेशो नामग्रहणम्' इति न्यायेन) च अजः (वायुः) च, ताभ्यां कंजलं यस्येति वा पाजकम्। श्री परशुराम निर्मितानां चतुर्णां श्री वासुदेव (मध्वाचार्य) निर्मितस्य एकस्य वासुदेवनाम्नः तीर्थस्य च विद्यमानत्वात् 'पाजकम्' इति सार्थकं नाम।

81 परशुरामेण विमानगिरिं परितः चतुर्दिक्षु परश्वधधनुर्बाणगदादिभिः शिलाश्रुतं विदार्य निर्मिततीर्थत्वात् पाजकाख्यंक्षेत्रमधुवासेति भावः — विश्वपति

82 ईशेन्द्रादिसुरेन्द्राणामीशः श्रीरमणप्रियः।
यत्र प्रादुरभूद्वायुः क्षेत्रं तत्पाजकं शुभम्॥
जडस्य गङ्गाधिभेदस्य केवलं तीर्थस्य मूलं हिमवान्नगाधिपः।
मत्सौख्यतीर्थस्य जडेतरस्य वै मूलं पवित्रं तदतीव पाजकम्॥
— संप्रदायपद्धति-हृषीकेशतीर्थ

पवित्रं पाजकक्षेत्रं को न सेवेत कोविदः।
सत्यलोकेश्वरः प्राणः यत्रालतरदुत्सुकः॥ तीर्थप्रबन्धः 1-16.

83 यत्र तीर्थेषु निमज्जतां सतां धर्मध्वजुर्भिश्चरणैः सहैधते।
इति प्रबोधाय चकार माधवश्चत्वारि तीर्थानि भृगोः कुलोद्भवः॥
परश्वादीन्यायुधानि यथा पापहराणि वै।
तीर्थानि च तथोत्येष बोधयन्नभिधाद्दमाः॥
हृषीकेशतीर्थः — संप्रदायपद्धतिः

Rarest Archive

84. परश्वधधनुर्बाणगदातीर्थोपशोभिते।
गिरौ यत्र सुतप्रेम्णेवास्ते नित्यं हरिस्वसा॥
तीर्थप्रबन्ध 1-17

85 समयेन गतो महीयसाऽसौ विषयं स्तम्भपदोपसर्जनाख्यम्।
मदनाधिपते: सुधामधाम प्रविवेशाखिललोकवन्दनीयम्॥
सु.म.वि. 13-9

86 मदनेश्वरवल्लुभप्रदेशे प्रथमायान्तमथाभ्यधत्त द्राक्
जयसिंह इमं नृसिंहवर्य: क्षुभधी: स्तम्भविशिष्टसिंहनामा॥ 13-21
1 bv

87 विषयस्य 'कबेनाड' इत्यपभ्रष्टभाषा। भा प्र

88 स्तम्भपदोपसर्जनाख्यस्त विषयं जनपद।
'कबेनाडिति अपभ्रष्टसंज्ञा। तथा-च कबेनाडिति संज्ञया
स्तम्भपदोपसर्जनत्व संभवति। — विश्वपति

89 स्तम्भविशिष्टसिंहनामा — स्तम्भेन स्तम्भपदेन विशिष्ट सहितं स्तम्भविशिष्टं तादृशं सिंहनाम यस्य स तथोक्त। स्तम्भपद सिंहनामवानित्यर्थ:। तौलवभाषायां "कबे सिंहनामेत्यर्थ:। 'कबे' इति तौलवभाषायां स्तम्भविशेष उच्यते। जयसिंह स्तम्भक, एवं नामद्वयविशिष्टो नृसिंहवर्यो नृसिंहेषु राजसु वर्य: श्रेष्ठ:।

90 मदनाधिपते: मदनेश्वरनाम्नो देवस्य, ---
मदनाधिपति नाम्नो 'मधुरि' त्यपभ्रष्टसंज्ञा॥ विश्वपति.

Rarest Archiver

91 किञ्चिद्दूरं ततो गत्वा भार्गवो भर्गसन्निभ ।
विघ्नेश्वरं प्रतिष्ठाप्य मधुपुर्यामपूजयत् ॥
विघ्नेश्वरालयं तत्र कारयित्वा समण्डपम् ।
घृतापूपं च नैवेद्यं कल्पयामास शाश्वतम् ॥
लक्ष्मीधरद्विजायाथ क्षेत्रतन्त्रं ददौ प्रभु ।
क्षेत्रकार्यं तुरीयं च सामन्ततनयाय च ॥

ब्रह्माण्ड पुराण 27—28, 29, 30.

Quoted in the article "ಶ್ರೀಮಧ್ವಮತಸ್ಥ ಮಧ್ವಪುರ ವಿಘ್ನೇಶ್ವರ"
— Venkataraj Punchintaya, "Dharmacakra" Soverenir, 1986, p. 51

92 Ibid — Page 52.

93. सुहयमेधगणातिशयालवो हरिनमस्कृतय सुकृता इमा: ।
इति सुरैरपि श्रूसुरमण्डलै: समनुमत सविस्मयमीक्षित: ॥
सु म वि. 3 — 6

94 नहि हरिं सततं ननमत्यसौ नयनपश्यति नापि नवन्दते ।
अपि तथेति विधाय विशेषत सननु साधुजनान् समशिक्षयत्
ibid 3—7.

95 एकोऽपि कृष्णस्य सकृत् प्रणामो दशाश्वमेधावभृतेन तुल्य: ।
दशाश्वमेधी पुनरेति जन्म कृष्णप्रणामी न पुनर्भवाय ॥
— श्रीकृष्णामृतमहार्णवे दाहृतव्यासवचनात् ।

Rarest Archiver

96 स्वयं सर्वदा हरिनमस्कारादिकं कुर्वन्नपि सर्वैः मुक्तियोग्यैर्जनैः हरिनमनादिकं कर्तव्यमिति नगनादेरावश्यकताज्ञापनाय सर्वसमक्षं पुनः पुनः नमस्कारादिकं कृतवानिति भावः। — छलारि

97(a) विष्णुस्मरणम्, नामोच्चारणम्, समाश्रयः, नमस्कृतिः (अभिवादनम्) अर्चना, प्रपतिः, कथाश्रवणम्, सेवा, मुद्राधारणम्, ऊर्ध्वपुंड्रधारणम्, मन्त्रोच्चारणम्, पादतीर्थसेवनम्, प्रसादसेवनम्, हरिभक्तसेवनम्, व्रतोपवासः (एकादशी), तुलसीपत्र, पुष्पारोपणम्' — संज्ञार्थतत्व कोश, डि.वी, होल्कु - p 134

97(b) आसनं स्वागतं पाद्यं अर्घ्यमाचमनीयकं।
मधुपर्काचमनस्नानं वसनाभरणानि च॥
गन्धपुष्पे धूपदीपनैवेद्यं वन्दनं तथा॥
Sri Apte Quoted Ibid, p 136

98 उरसा शिरसा दृष्ट्या मनसा वचसा तथा।
पद्भ्यां कराभ्यां जानुभ्यां प्रणामोऽष्टाङ्ग ईरितः॥

99 मनोबुद्ध्यभिमानेन सहनस्य धरातले।
कृमिवच्चतुरः पादान् शिरस्तत्रैव पंचमं।
प्रदक्षिणसमेतेन ह्येवं रूपेण सर्वदा
अष्टाङ्गेन नमस्कृत्वा ह्युपविश्याग्रतो गुरोः
अभिवादनशीलस्य नित्यं वृद्धोपसेविनः
चत्वारि तस्य वर्धन्ते आयुर्विद्यायशोबलम्॥

100 प्रणामो दुःखशमनः तं नमामि हरिं परम्। — भागवत
ibid — P 30

Rarest Archiver

101 श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम्।
अर्चनं वन्दनं दास्यं सख्यं आत्मनिवेदनम्॥ भाग 7-5-23

102 तीर्थकोटिसहस्राणि व्रतकोटिशतानि च।
नारायणप्रणामस्य कलां नार्हन्ति षोडशीम्
शाठ्येनापि नमस्कारं कुर्वतः शार्ङ्गपाणये।
शतजन्मार्जितं पापं नश्यत्येव न संशयः॥
कृ महार्णव - 87/89

103 प्रणामं येऽपि कुर्वन्ति तेषां अपि नमो नमः॥ ibid 2/2

Rarest Archiver

1 गोविन्दसुन्दरकथासुधया सनृणाम्।
आनन्दयन्न किल केवलमिन्द्रियाणि॥
किन्तुप्रभो रजतपीठपुरे पदाब्जं
श्रीवल्लभस्य भजतामपि दैवतानाम्॥

2 वासुदेवार्जुनाभ्या वुण् — पाणिनि - अष्टाध्यायी 4-3-98

3 The Gazeteer of India, Vol.II, pp.157-158, Gazetteer's Unit Department of Culture, Ministry of Education of Social Welfare, Editor, Dr. P.N.Chopra, 1973

4 जयति श्रीपरिष्वंगश्यामे (म्यामति) रच्युत:।
दानवास्योर्युगान्ताग्नि: (शिष्यानंतु) सुदर्शन:॥

Quoted in Prabuddha-Karnataka, Vol.xxiii, Dr.A.Chidanandamurthy q.in fn. Kannada-sasanagala Sanskritika Adhyayana, p.38

5 जयति भुवनकारणं स्वयम्भूर्जयति पुरन्दरनन्दनो मुरारि:

6 जयत्याविष्कृतं विष्णोर्वीराहं शोभितार्णवम्।
दंष्ट्रोन्नतदंष्ट्राग्र विश्रान्तभुवनं वपु:॥

Rarest Archiver

7 नमस्तस्मै वराहाय लीलया चरते महीम्।
खुरान्तरगतो यस्य मेरुः कणकजायते।

8 श्रीमत्त्रैलोक्यपूज्याय सर्वकर्मसु साक्षिणे।
फलादाय नमो नित्यं केशवाय शिवायच॥

9 K.G.Vasantamadhava, Religions in Coastal Karnataka, M.C.Mittal, New Delhi, 1985, p.2

10. " According to Sankaravijaya, Hastamalaka, the disciple of Sri Sankaracharya, was responsible for the establishment of Vaisnavism on the west-coast (Vaisnavamatha-sthapanam) Arguing with his Guru on the supremacy of Visnu (Narayana), Hastamalaka revived the spiritual injunction from Sri Sankaracarya to spread Vaisnavism on the west-coast.He seems to have first visited Rajatapitha, which perhaps, later came to be known as Udupi and installed the image of Krsna (Plate 220) and spread the Vaisnava cult propably in conformity with the principles of Panchayatana."

Dr.P.Gururaja Bhat,, Studies in Tuluva History and Culture 1975, p.315

Rarest Archiver

11 हस्तामलकस्तु भूमध्यात् पश्चिमखण्डदिग्विजयम् कृत्वा पञ्चमुद्राङ्कविराजितान् भगवदष्टाक्षरमन्त्रजपासक्तान् कांश्चित् ब्राह्मणादीन् कृत्वा रजतपीठादिस्थलेषु कृष्णादि देवप्रतिमां कृत्वा मतम् विज्ञापयितुम् पञ्चपरमगुरुम् प्राप।

Dr.P.Gururaja Bhat, Studies in Tuluva History & Culture p.315, quated from Chapter 68, Sankaravijaya by Anandagiri,

12. Ibid

13 चतुःसहस्रे त्रिशतोत्तरे गते संवत्सराणां तु कलौ पृथिव्याम्।
जातः पुनर्विप्रतनुः स भीमो दैत्यैर्निगूढं हरितत्त्वमाह।
महाभारततात्पर्यनिर्णय ३२–२२०.

14. Bhandarkar, Vaisnavism Saivism & Minor religious Systems

15. S.N.Dasgupta, A History of Indian Philosophy, Vol.IV, p.51

16. Epigraphica Indiaa, Vol.VI., p.260

17. D.C.Sircar - "Religion and Philosophy" - from History and Culture of Indian peeople, Vol. V., Chapter XVI, pp.441-442

Rarest Archiver

18. S.N.Dasgupta, A History of Indian Philosophy, Vol.IV pp.51-52

19. M.Narayanacharya, Sumadhva Vijaya, Introduction - Pejawar Math Udupi,.

20. Dr. P.Gururaja Bhat, Studies in Tuluva History & Culture p.103

21. V.N.Kuduva, The History of Daksinatya Sarasvats.

22. Kannada Sahitya Patrike, Vol.50, Issue II, June 1946, p.25

Rarest Archives

२३ तत्प्रीतये रजतपीठपुराधिवासी
देवो विवेश पुरुष शुभसूचनाय।
प्राप्ते महाय महिताय महाजनौघे
कोलाहलेन सुकृतूहलिनि प्रवृत्ते ॥ सुमध्वविजय II—6

24. Sidgwick and Jackson, "The Wonder that was India", London, 1954, p.333

25. S.N.Dasgupta, A history of Indian Philosophy

26. Burnell, The Indian Antiquary, (1873-4)

27. C.M.Padmanabhacharya, Life and Teachings of Madhvacaryaiar, Bombay, 1983, p.131

२४ काव्यश्रियेवा गुरुकीर्तयेवा प्रोक्तं स्वयैवापि मनीषयेति।
तस्मान्न शङ्क्येन महाजनेऽस्मिन्पुंसां कुशाग्रीयधियाप्यवद्यम्
भावप्रकाशिका

२५ लीलाकरेण सकरेण सुकोमलेन
बीजान्तराणि किल कानिचिदाशु तस्मै।
स्मित्वाऽभिकोऽभिमतनिष्कपदे यदादा
दादत्त तानि धनिको बहुमानपूर्वम् ॥ II 51
लब्धं सुनादिति वदन् द्विजपुङ्गवेन
कालान्तरे निजधने प्रतिदित्सितेऽपि
साक्षादमानवनवाकृतिनः स लेभे
बीजच्छलेन पुरुषार्थमहो विशिष्टम् ॥ II 52.

Rarest Archive

30 Op. Cit, p. 34.
Read

i दातव्यनिजधनप्रतिनिधित्वेन येषुकेषुचित् बीजेषु बालेन दत्तेषु सत्सु धनिकः बालके बहुभक्तिं कृत्वा तानि गृहीत्वा स्वधनं लब्धमिति सन्तुष्टोऽभूत्। तद्भक्त्या प्रसन्नो वासुदेवः तस्मै मोक्षम् दत्तवान् इति भावः। छन्नारि

ii बीजच्छलेन गोविन्दभक्तिरूपविमोक्षबीजमेव लब्धवान्।
प्रमेयनवमालिका

31 प्रियवयस्यशिरोगुरुवेदनामशमयत् सहजामपि दुःसहाम्।
स विपिने विजने मुखवायुना श्रवणगोचरितेन कदाचन ॥ III. 53

32 सर्वमुक्तियोग्यानां सहजां दु.सहां संसारतापरूपांशिरोगुरुवेदनां स्वमुखपङ्कजोत्थेन श्रवणगोचरितेन ज्ञानोपदेशेन शमयति हि भगवानाचार्यवर्यः। — प्रमेयनवमालिका

33 तस्यानन्तातीतानि जन्मानि प्रकाशितवान् श्रीमध्वः। —
भावप्रकाशिका.

34. अग्निशर्मिमुखपञ्चभिर्द्विजैरन्नमाहृतमलं पृथक् समम्।
कृत्स्नमाददयमित्यविस्मयः कृत्समत्तुमलमेष हि क्षये॥
सु.म.वि. 9-7

क्षीघ्रं जिगमिषुं मध्वं ज्ञात्वा सर्वे समाश्रयन्।
अथैवाहं करिष्यामीत्येतच्छ्रुत्वा दयापरः।
सर्वेषामपि भक्तानामनुबुध्यं क्षणं स्मरन्।

Rarest Archive

गमनंत्वरितो मध्वः सर्वेभ्योऽपि क्षणं ददौ ॥
तेच प्रत्येकमाजह्रुरन्नं सोपस्करं बहु ।
यथा सपरिवारस्य पर्याप्तं स्वादयं पुनः ॥
तत्सर्वं बुभुजे मध्वो नैतच्चित्रं समीरणे ।
इति श्लोकै प्रसिद्धोऽयमर्थः

विश्वपतिटीकायाम्

अयं भावः । मध्वाचार्यागमनानन्तरं शीघ्रं जिगमिषुं मध्वाचार्यं ज्ञात्वा तत्समीपमागत्य तद्ग्रामस्था ब्राह्मणाः सर्वेऽपि "भो स्वामिन् अद्यैवाहं भिक्षां दास्यामीति श्री मध्वस्यैकस्मिन्नेव काले भिक्षार्थं निमन्त्रणं चक्रुः । तच्छ्रुत्वा श्रीमध्वः सर्वेषामपि भक्तानां अनुलुंघ्यत्वात् गमने त्वराचात् तदङ्गीचकार । ततश्च सर्वेऽपि प्रत्येकं प्रत्येकं सपरिवारस्य पर्याप्त सोपस्करं अन्नं युगपदानीतवन्तः । श्रीमध्वस्तु तत्सर्वं बुभुजे । इदं सर्वं जगद्रक्षके वायौ अद्भुतं न भवतीति भावः ।

Nyayasanakeree Prabhanjanacharya, Sumadhva Vijaya, pp.124-125,

35. स शङ्करपदद्विजोपहृतमाप्य गोवारुयगां
गरिष्ठकदलीलसद्बृसशनीचतुष्कं चरन् ।
पयःकलशपञ्चकत्रिकयुगाभिपूर्णं ..
पपावहृष्टगतिरभ्यभूत् नृपनृमण्डनैरुद्यतैः
सु·म वि 10—52

Rarest Archiver

---दीर्घौ न भवतीत्यदीर्घः वामन इति यावत् ----- वामनतीर्थार्या इति यावत्, अल्पीकृत लौकिकव्यवहारश्चेति ध्वनितोऽर्थः ..... श्रीरामतीर्थार्या इत्यर्थः
अक्षजाध करणञ्च तद्गोचरगुणवत्त्वं तस्मादधोक्षजतीर्थ इत्यर्थः
—विश्वपति

41 'हृषीकेश' इत्यादि सूचितं भक्तिज्ञानवैराग्यसागराः इति।
सर्वत्रापि तीर्थशब्दोऽभिप्रेतः। सागरस्यापि शुद्धतीर्थत्वात्।
एतेषां एतानि नामानि गुणयोगैर्वर्तन्त इति प्रकटयितुं
तत्तद्गुणकथनेन सूचयति। यथायोग्यं सर्वेषां सर्वगुणवत्त्वज्ञापनायच
— भा प्र.

42 मध्वाह्वोऽयं मरुद्दिश्वरोऽदात् मुदा हृषीकेशनृसिंहतीर्थयो.।
सीतानुजाभ्यां सहितं रघूत्तमं चतुर्भुजं कालियमर्दनं हरिम्
जनार्दनोपेन्द्रसुयोगिनोरदात् कृष्णं द्विहस्तं भुजगस्य मर्दनम्।
श्रीविठ्ठलं वामनयोगिनोऽपि तं श्रीविष्णुतीर्थस्य च सूकरात्मकम्।
श्रीरामतीर्थस्य नृसिंहरूपिणं ददौ तथाऽधोक्षजयोगिनः पुनः।
श्रीविठ्ठलं श्रीरघुवंशशेखरं श्रीपद्मनाभाद्वययोगिमौलये॥
— सम्प्रदायपद्धति ॥ 14—16 ॥

43 नत्वनन्यशरणात्मनां सतां सिद्धिविघ्नमुखदोषभेषजम्।
ऐच्छदच्छलदयोदयादयं रूप्यपीठपुरगः कदाचन॥
गोपिकाप्रणयिनः श्रियः पतेराकृतिं दशमतिः शिलामयीम्।

Rarest Archive

शिष्यकैस्त्रिचतुरैर्जलाशये शोधयन्निह ततोऽयगाहयत् ॥
स्पर्शनाद्भगवतोऽतिपावनात् सन्निधानपदता गतां हरेः ।
त्रिंशदुद्धतनरैः सुदुर्धरा लीलयानयदिमामसौ मठम् ॥
मन्दहासमृदु सुन्दराननं नन्दनन्दनमतीन्द्रियाकृतिम्
सुन्दरं स इह सन्न्यधापयत् बन्धमाकृतिशुचिप्रतिष्ठया ॥

सु म वि ९–40-43

44 द्वारावतीं सकलभाग्यवतीमुपेक्ष्य
गोपालबालललनाकरपूजनं च ।
वार्धिं वधूगृहमनीत्य समध्वनाथो
यत्रास्ति तद्रजतपीठपुरं गरीयः ॥

—श्रीमदिराजतीर्थकृत तीर्थप्रबन्धे ।–१९

45 अत्र किल कथां कथयन्ति । भूतभविष्यद्वर्तमानज्ञानी श्रीमध्वाचार्यः श्रीकृष्णप्रतिमां रजतपीठपुरे प्रतिष्ठापयिष्यामि इति विचिन्त्य कदाचित् समुद्रे स्नात्वा तत्तीरे जपादि कुर्वन्नासीत् । तस्मिन्समये द्वीपान्तरात् काचन नौरागत्य तीरमप्राप्यैव किञ्चिद्दूरे जले एव स्थित्वा नैव चचाल । ततो महता प्रयत्नेनापि नावि अचालयितायां सत्यां तैः कर्णधारादिभिः प्रार्थितः मध्वः स्वाभिमुखतः स्ववस्त्र वायुना नावं तीरं प्रापयामास । ततः सन्तुष्टैः नाविकादिभिः "इमिक्षो। त्वं अपेक्षितं गृहाण" इति प्रार्थितः सन् नावि स्थितगोपीचन्दन–गोलिकां गृहीत्वा रजतपीठपुरमेत्य मध्वसरोवरे गोपीचन्दनगोलिकां मध्यस्थां श्रीकृष्णप्रतिमां शिष्यैः स्नापयित्वा स्वयं अभ्यषिंचत् इति ।

— छलारि शेषाचार्य–मध्वविजयटीका

Rarest Archive

46 नावागतां द्वारकायास्तां कृष्णप्रतिमां मुदा।
नीत्वा प्रतिष्ठामकरोत् विधिवद्व्रजतासने।
पूजादिविभवं चासौ कारयामास सानुजः
श्रीसत्यतीर्थकृत मध्वविलासे III 26-7

47 विष्ण्वाज्ञया मर्त्यलोके जातो विज्ञानवृत्तये।
मातरिश्वम्बुधेर्नावं मग्नप्रायां महामुनिः।
स्वयोगशक्त्या प्रापय्य तीरं तानुद्धरिष्यति।
तुष्टाच्च नौकाधिपतेर्बहुमानपुरःसरम्॥
श्रीकृष्णप्रतिमां श्रेष्ठां गोपीचन्दनरूषिताम्।
महानुभावो लब्ध्वा तामानीय हलिना सह॥
नागासनस्य निकटे विधिना स्थापयिष्यति।
स योगीमातरिश्वांशो मध्वो ध्वस्तदुरागमः॥
— इति स्कन्दपुराणस्थरजतपीठपुरमहात्म्ये
(4/42-45)

तत्रचेत्थमाभाणकं वर्णयन्ति। रजतपीठपुरात् श्रीकृष्णानयनार्थं पश्चिमसमुद्रप्रति गमनसमये वन्देवन्द्यमित्यादिना भगवन्तं स्तुवन्नेव गतः श्रीमदानन्दतीर्थमुनि. समुद्रतीरं गतःसन् द्वारकातः समागतं श्रीकृष्णं दृष्ट्वा समनन्तरमेव देवकीनन्दनेत्यादिना आनन्द सुपूर्णेत्यन्तेन श्रीकृष्णं स्तुत्वा अनन्तरं च मत्स्यकरूपकेत्यादिना दशावतारात्मकतया च तमेव स्तुतवानिति
— इति श्रीविश्वपतितीर्थकृत द्वादशस्तोत्रटीकायाम्॥

Rarest Archiver

रुक्मिण्यर्चितकृष्णार्चामर्जुनो द्वारकास्थिताम्।
कृष्णावतारेऽवसितेऽस्थापयद्रुक्मिणीवने॥
गोपीचन्दनलिप्तां तां गोपीचन्दनबुद्धयः।
सायं काः समादाय समीपेऽस्य समाययुः॥
निमज्यद्वरिधावत्र मध्वाह्वस्य महात्मनः।
मुनेर्दिशान्तवातेन तीरं प्रापोडुपं तदा॥
प्रगृह्यानन्दतीर्थस्थां प्रतिष्ठाप्य मुदान्वितः।
नागासनस्य निकटेऽपूजयत्प्रतियातनाम्॥
— इति कृष्णकविविरचितमन्दारमरन्दचम्पूकाव्ये।

त्रैलोक्याश्चर्यसार गुणगणभरितं निर्मितं स्वेन चित्रम्।
----तामाय नत्वाऽऽगतमुदधितटं द्वारकाया समेत्य॥
मध्वेनानीय विप्रैः सह गुरुमुनिना रुप्यपीठालयेऽस्मिन्।
सम्यक् सम्पूजिताङ्घ्रिं भजत नमताधोक्षजं मोक्षकामाः॥
— गूढकर्तृकं।

नौश्रेष्ठिराट् सुधन्यो झंझावाते विस्तृत्वरे जलधौ।
त्राहि त्राहि सनौकं मामिति चुक्रोश तौ मध्वं॥
तद्दयया हृतचित्तो मध्वमुनिः पाणिनीलया पात्वा।
नौयुतवैश्यवरं संसन्प्रार्थनयाऽग्रहिष्टं गोपालम्॥
जलधिग्रस्तविमुक्तद्वारावतीगोपिकामृदालीनम्।
स्वाश्रितजनपापौघारण्यकुठारायमाणपादाब्जम्॥
— इत्यादि भागवतश्यामाचार्यकृतमध्वकथासुदर्पणे
(31-37)

Rarest Archiver

विस्फुरन्मुखणसङ्ख्ययासौ द्वात्रिंशदुद्वोकृतीश्चकार।
द्वैपायनात् सैकतमूर्तिसङ्घं समेत्य विध्याश्च महानुभाव. ॥
गोपीचन्दनलोष्ठमम्भवनसत्कृष्णं मुकुन्दशिर
स्याधाय ह्यभिकोज्वलद्दशामितस्तोत्रं पठत् साहयकृत् ।
अत्रात्मोदिततन्त्रसारविधिनाचक्रे प्रतिष्ठोन्नतम्
श्रीमध्वः सकलोपचारविभवैर्गीर्वाणभेरीस्वनैः ॥

— इति श्रीसत्याभिनवोदये स ऋो 3-4.

समये तदा तरणिरम्बुनिधौ समभूतमज्जदिव वायुवशात्।
तरणिस्थवाचमुपलभ्य गुरुः सकरावसक्तवसनोच्चलनात् ॥
तरमानिनाय तरिमाशु तदाप्रददु स्वमस्य निखिलं तरिगाः।
तरणीश्वराय सकलं सदधौ वरवस्तुजातममलं च पुनः।
प्रतिनृह्य मृत्प्रकरमप्रतिमं मधुसूदनान्तरितमाशुगतिः।
प्रविधाय मूर्ध्नि पवमानतनुर्यदुपान्तरं द्रुतमगादपरा।
स्तुतिभिः स्तुवत् रजतपीठपुरं प्रतिमां च तत्र निदधे सचतम् ॥

— इति श्रीकरिकेशिद्दि श्रीनिवासाचार्यविरचित
जयीन्द्रोदये (1-40-43)

श्रीव्यासनकेरे प्रभंजनाचार्यैः सम्पादितसुमध्वविजयश्लिष्टपर्यो
प्रकाशन- श्रीमन्मध्वसिद्धान्तोन्नहिनीसभा तिरुचानूरु
(Page 133 — 137)

Rarest Archiver

48 तीर्थार्थं प्रभुनरप्रपातिवारां धाराणां रयसहनक्षमां महेश.
आनीतां दशशतपुम्भिरत्यशक्त्या प्रोक्ष्योचे विपुलशिलां
क्वचित्स मुक्तताम् ॥
लोकानामुपकृतये कृत. शिलेयं निन्ये नो इति जनता जगाद तत्र।
नेतारो यतिवर मानवा नहीमां भीमश्चेदिद यतते नयेन्न वेति ॥
निन्ये तां गिरिमिव वानरीकृतात्मा लीलावत्करकमलेन सोऽमलेन।
तत्राऽपि न्यधित तयास्य सूच्यतेऽलं तत्तुङ्गं ननु
निकषाऽधुनाऽपि कर्मि ॥
— सु म वि XVI - ५- ७

49 श्रीमध्वाचार्यैरेकहस्तेनानीय स्थापिता शिला।

50 D.N.Shanbhag, Madhvacarya and His Cardinal Doctrines,
Vol. I, Bharat Book Depot Prakashan, Dharwad, 1990, pp.9-10

51 यस्य त्रीण्युदितानि वेदवचने रूपाणि दिव्यान्यलं
बट् तद्वर्तिमित्थमेव निहितं देवस्य भर्गो महत्।
वायो रामवचोनयं प्रथमकं प्रक्षो द्वितीयकं वपु
र्मध्वो यत्तु तृतीयमेतदमुना ग्रन्थः कृतः केशवे ॥

52 बहित्था तद्वपुषे धायि दर्शतं

Rarest Archiver

देवस्य भर्गः सहसो यतोऽजनि
यदीमुपह्वरते साधते मति
ऋतस्य धेना अनयन्त सस्रुतः
पृक्षो वपुः पितुमान् नित्य आशये
द्वितीयमा सप्तशिवासु मातृषु।
तृतीयमस्य वृषभस्य दोहसे
दशप्रमतिं जनयन्त योषणः॥
निरीं बुध्नान्महिषस्य वर्पस
ईशानासः शवसा क्रन्त सूरयः।
यदीमनु प्रदिवो मध्व आधवे
गुहासन्तं मातरिश्वा मथायति॥
प्रयत् पितुः परमान्नीयते पर
यी पृक्षुधो वीरुधो दंसु रोहति।
उभा यदस्य जनुषं यदिन्वत
आदिद् यविष्ठो अभवद् घृणा शुचिः
आदिन्मातृराविशद् यास्वा शुचि
रहिंस्यमान उर्विया वि वावृधे।
अनु यात् पूर्वो अरुहत् सनाजुवो
नि नव्यसीष्ववरासु धावते॥

ऋ II. 141-1-5

53 The Legacy of Great Madhvacharya, Prahlada Vidyarthi Nilaya, Dharwad, 1962, pp.4-7

Rarest Archiver

CHAPTER VI

1 श्रीमन्मध्वमते हरिः परतरः सत्यं जगत्तत्त्वतो
भेदो जीवगणा हरेरनुचराः नीचोच्चभावं गताः।
मुक्तिर्नैजसुखानुभूतिरमला भक्तिश्च तत्साधनं
ह्यक्षादित्रितयं प्रमाणमखिलाम्नायैकवेद्यो हरिः॥

2 नारायणोऽनन्तगुणो ब्रह्मारुयो वेदवेदितः।
विश्वकर्तेति विश्वज्ञः श्रुत्यायुक्त्याऽप्यसीषधत्।
सु म वि 15—8

3. Narayana Panditacaryas Sri Madhva Vijaya - Page 201
Edited by D.R. Vasudeva Rao
Srimadananda Tirtha Publications
Visakhapatnam 1983, P. 201

4 अथ प्रधानमपराधीनमित्यारभ्य विष्णुर्मोक्षस्य दातेत्येतदन्तः
प्रबन्धो नारायणोऽनन्तगुण इत्याद्यर्थस्य प्रतिपादकः।
—विश्वपतिटीका—

5 "Tatva-Candrika", Kannada periodical, Sept-Oct. 1992
p.g. published by Vyasaraj Math Sosale, (Mys Dist).

6 न विश्वकृत्पशुपतिः श्रूयमाणागुणत्वतः।
चैत्रवत्किं पुनर्विघ्नब्रह्माद्या बालशङ्किताः॥ सु म वि 15—15.

7 उत्पत्तिं स्थितिसंहार नियतिज्ञानमावृतिः।
बन्धमोक्षं च पुरुषाद् यस्माद् सहरिरेकराट्॥
—मध्वकृत अणुभाष्ये स्कन्दपुराणोद्धृत श्लोक:

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8 ततः स्वतः प्रमाणेन देवो वेदेन वेदितः।
विष्णुर्मोक्षादिदातेति विश्वं भवति शोभनम् ॥ सु म वि 15-63

9 सर्वविन्निर्मितं सर्वं कादाचित्कत्वहेतुतः।
न यदेव नो तदेवं यथाऽऽत्मेतीश्वरानुमा ॥ ibid 15-12

10. कारणं परिणामि स्याद्ब्रह्म नो चेततत्वतः।
न यदित्थं नो तदित्थं यथा क्षीरपुरःसरम् ॥ ibid 15-14

11 विमतं कारणं न स्यादसत्वान्न यदीदृशम्।
नेदृशं तद्यथा कुम्भकर्तेत्यत्रानुमीयते ॥ ibid 15-28

12 अथापि मिथ्या विमतं मतत्वतो
विवादनिर्मुक्तवदित्यवादि तैः।
अनेन सत्यं विमतं मतत्वतो
यथा घटादित्यनुमानगगधत ॥ ibid V 5

13 हेतोरनित्याप्तिरवादि तैर्यदा
सकौतुकैस्तूर्णमसावविस्मयः।
न शुक्तिरूप्यादि मतं यदन्यथा
मतं तदित्यादि वदन् जिगाय नान् ॥ ibid V.6

14 तत्वेऽप्यतत्वे विमतेऽनुमांवदं-
स्तदप्रतिष्ठां प्रतिपादुकः स्वयम्।
विजित्य विश्वान् विदुषां सभास्वसौ
जगाम नाम्नाप्यनुमानतीर्थताम् ॥ ibid V 7.

Rarest Archiver

15 अस्माकेऽपेक्षिते पक्षे मोक्षं दधापधोक्षजः।
यत्र स्वानन्दिनः सन्तः सेवन्ते विषयान् बहून्॥ SMV XV – 47

16 ज्ञानप्रयत्नवाच्छावानीशो नेह्यशुभं भजेत्।
स्वसामर्थ्येन तेनैव तं चकुर्यात्स तादृशम्॥ ibid XV – 50

17 ननु विप्रतिपन्नः स्याद्धर्मिमान् देहबत्त्वतः।
चैत्रो यथेत्युपाधिः स्यात्तत्र चाशुद्धदेहिता॥ SMV XV – 52

18 एवं स्वरूपदेहत्वं मुक्तस्याप्युररीकृतम्।
नानिष्टभोगस्तेन स्यात्स्वाकृतक्षेत्रसम्भवः॥ SMV XV – 55

19 परमाण्वादिदेशेषु व्याप्यै व्यामादिकेऽपि।
यथात्मनः प्रदेशाः स्युस्तेषां नोऽवयवास्तथा॥ ibid XV – 58

20 दृष्टान्तो यस्य नेष्टोऽयं तस्य स्याद्धतिरेकवान्
शिलावदित्यतः शुद्धचिद्वैद्येन्द्रियभोग्यसौ॥ ibid XV 61

21 स्वानन्दविषये मोक्षे वेदोक्ते युक्तिसाधिते।
द्वेषोऽयं वादिना कस्मात्तद्विरुद्धेऽर्थवाग्रहः॥ ibid XV – 62

22 ततः स्वतः प्रमाणेन देवो वेदेन वेदितः।
विष्णुर्मोक्षस्य दातेति विश्वं भवति शोभनम्॥ ibid XV – 63

Rarest Archiver

23 अथापि मिथ्या विमतं मतत्वतो
विवादनिर्मुक्तवदित्यवादि तैः।
अनेन सत्यं विमतं मतत्वतो
यथा घटादित्यनुमान्यगधत॥ sm v X-5

24 हेतोरनिष्पत्तिरवादितैर्यदा
सकौतुकैस्तूर्णमसावविस्मयः।
न हुक्तिरूप्यादि मतं यदन्यथा
मतं तदित्यादि वदन् जिगाय तान्॥ ibid X-6

25 तत्वेऽप्यनत्वे विमतेनुमां वदं-
स्तदप्रतिष्टां प्रतिपादुकः स्वयम्।
विजित्य विश्वान् विदुषां सभास्वसौ
जगाम नाम्नाप्यनुमानतीर्थताम्॥ ibid X-7

26 शून्यं ब्रह्माद्वयेनाहुः स्वांश्च वेदान्तिनोऽवधुः।
अतत्वावेदकं वेदं वदन्त्यरमेखलाः॥ sm v XV-25

27 तं तत्वावेदकं वेद वेदान्तं वेददूषकः।
तत्वस्यावर्णनीयत्वात् सतत्वावेदकः कथम्
ibid XV-33

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28 यो वेदवेदितार्थानां नित्यं सन्त्यागसश्रवी
वेदबाह्यो विपश्चिद्भिरेष निश्चीयतां ततः॥
ibid XV — 37.

29 आम्नायानाममानत्वे धर्मादेरप्रमाणता। ibid XV – 43.

नपौरुषेयं वचनं प्रामाण्येन विनिश्चितम् – ibid XV – 44.

30 कान्तायकल्याणगुणैकधाम्ने नवधुनाथप्रतिमप्रभाय।
नारायणायाखिलकारणाय श्रीप्राणनाथाय नमस्करोमि॥
सु म वि. 1–1

31 वेदान्तसूत्राणि कृतान्तवित्तमो
न्यारन्यादसौ शिष्यगणाय ससदि।
विलक्षणं जीवगणाद्गुणार्णव
ब्रह्माच्युताख्यं प्रतिपादयन्मुहुः॥ सु म वि 5–38

32 पादसुन्दरपदक्रमभावैः भासितां प्रकटवर्णगुणाढ्याम्।
भारतोत्तमभृतामनुरूपाच्छादनां समधिकस्वरशोभाम्॥
राजसूयमुखसन्मखवृत्तां वासुदेवगुणनिश्चितभावाम्।
सर्वधर्मपरिशिक्षणदक्षां वन्दितां जनतया जननीवत्॥
मौलिसङ्गदृविकर्षणदूनां मायिना सदसि दुष्टजनेन।
न्यायमार्गमिपहायमहान्तं स्वेश्वरत्वमपि साधयतानम्॥

Rarest Archiver

सज्जनैः कतिपयैरतिदीनैश्चालितैः कलिबलाच्छुभमार्गात्।
अप्युपेक्षितविकर्षणदुःखां सातिशोकमपि कैश्चनदुष्टाम्॥
वासुदेवधरणीधरनाथेत्युच्चकैरपि मुहुः प्रवदन्तीम्
पूर्णसद्गुणमजं गतदोषं बिभ्रतीं हृदि विविक्तमशेषात्॥
नार्यतां बुधजनैर्ननु हाहा नैष धर्म इति चाभिदधानाम्।
कृष्णलालितमामनवधामप्यनन्यशरणां शरणोत्काम्॥
सु म वि. 6 — (25-30)

33 असमेनधिके सुसाधिते
निजताते रविराशिदीधिति।
प्रददौ त्रिजगज्जयध्वजे
विधिरेतद्बलसंज्ञिभूषणम्॥ Ind ग — 34

34 व्यासदेवहृदयातिवन्नुभं
वासुदेवमगणय्यसद्गुणम्।
साधयत्सकलदोलवर्जितम्
ज्ञानभक्तिदमनन्तसौख्यदम्॥
उक्तमुक्तमभिधेयमुत्तमं वेदवाक्यमनुवादयन्मुहुः।
व्यञ्जयत्स्मृतिवचोभिरञ्जसा तस्य चार्थमितियुक्तयुक्तिमत्॥
सु म वि 9 — 89

35 ब्रह्मवेदननिविष्टचेतसां
कर्मतत्करणान्तरं भवेत्।
ज्ञापयन्निति परात्मवेदकः
कर्म धर्ममपि सह्यचीकरत्। श्रु म. वि. 9 51

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36 निखिलागमावगमितैरमितैः
सुखसंविदादिभिरनन्तगुणैः।
प्रपदिकान्तं सकलावयवा —
कृतिभिः सदैक्यवददोषलवम् ॥ ibid ॥—72

37 ब्रह्मशब्देन पूर्णगुणत्वोक्तेनानुभवसिद्धाल्पगुणो जीवभेदः।
न्यायविवरण by Madhwa ।।-।
as quoted in Page 103, vol IV A History of
Indian Philosophy by S N. Das Gupta.

38 ब्रह्मशब्दस्य जीवे रूढत्वेऽपि बाधकसद्भावात्।
तद्ब्रह्म इति श्रुति उक्तम् ब्रह्म विष्णुरेव
तत्वप्रकाशिका
As quoted by S N. Das Gupta ibid.

39 Ibid Page 122, fn

Rarest Archiver

40 प्रधानमपराधीनं कारणं परिणामि यत्।
पयोवदिति चेत्साध्यवैकल्यं स्यान्निदर्शने॥
विवादाध्यासिता सृष्टिश्चेतनेच्छानुसारिणी।
सृष्टित्वात्पटसृष्टिर्वेत्यनुमा पक्षसाधिका॥
सु म वि 15-9-10

41 यच्चेतनाचेतनयोरङ्गाङ्गित्वादि मन्यते।
सृष्टावीक्षानपेक्षायां तन्न शोभनतां व्रजेत्॥ सु म वि 15-11
सर्वविनिर्मिति सर्वं कादाचित्कत्वहेतुतः।
नयदेवं नो तदेवं यथाऽऽत्मेतीश्वरानुमा॥ सु म वि 15-12

42 बलाय सर्वानुमानां वेदाः स्युर्यैरपालिताः।
कामादेताः प्रवर्तन्ते कामिन्य इव भर्तृभिः॥
सु म वि 15-13

अयं भावः स्वस्वभर्तृभिरनियताः स्वैरिण्यो यथा स्वाभिलषितकामिभिः सह वर्तन्त एव वेदैरनियता अनुमा अपि तत्तद्रादिनामिच्छानुसारेण प्रवर्तन्ते तस्माद्वेदसाहाय्यरहितानां तासां न प्रामाण्यमिति। तथा चोक्तं 'श्रुतिसाहाय्यरहितमनुमानं न कुत्रचित्। निश्चयात्साधयेदर्थं प्रमाणान्तरमेव चेति। तस्माद्वेदप्रामाण्यमवश्यमङ्गीकार्यमेवेति वेद एवेश्वरसिद्धौ प्रमाणमिति। — विश्वपति

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43 ननु सौख्यादिमानेशो दुःखादिरहितत्वतः।
यो नैवं स्यात्स नैवं स्याधथा संसृतिमानिति॥
सु-म-वि 15-16.

44 य एवं न स्यात्सौख्यादिरहितो नस्यात स एवं न स्यात्
दुःखादिरहितो न स्यात् संसृतिमान् संसारवान् यथाऽऽत्मेत्यर्थः
विमत ईश्वरः सुखादिरहितः दुःखादिरहितत्वात् यः सुखादि-
- रहितो न भवति सः दुःखादिरहितो न भवति यथा संसारी
न चायं दुःखादिमान् तस्मान्नसुखादिमान् इत्यापाद्यानं वा,
सौख्यादीत्यत्रादिशब्देन क्रियादयो गृह्यन्ते, दुःखादीत्यत्रादि
शब्देना ज्ञानादयो गृह्यन्ते इत्यनुमानविरुद्धत्वान्नारायणस्य
सौख्यादनन्तगुणवत्त्वं न युज्यत इति भावः।

45 एवं चेत् विमतो ज्ञानी न भ्रान्तिरहितत्वतः।
य एव नो स एवं नो भवीवेत्यनुमीयते॥
सु-म-वि 15-17

एवं चेत् दुःखादिरहितत्वानुमानस्य पक्षधर्मता बलादाने
- नानुमानेनेश्वरस्य श्रुत्यादिसिद्धमपि सुखादिमत्वं निवार्यते
चेत्, वयमपि पक्षधर्मादिमता केवलानुमानेन तच्छ्रुत्यादिभि-
सर्वज्ञतयाऽङ्गीकृतस्येश्वरस्य ज्ञानित्वमात्रमपि दुर्घटमिति
साधयामः इति भावः। ---------- श्रुतिसिद्धमपीश्वरस्य
सुखादिमत्वं केवलानुमानेन निवार्यते चेत् तादृशानुमानेनेश्वरस्य
ज्ञानमात्रशून्यत्वमपि साधयितं शक्यत इत्यभिप्रायः
—विश्वपति

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46 सर्वज्ञस्याज्ञातां वेदः श्रद्धेयो विरुणद्धि चेत्।
तस्यैवानन्दमानन्दं वदन्नाश्राव्यसौ कथम् ॥ सु म वि· 15 —18.

47 श्रद्धेयः प्रमाणत्वेनादरणीयो वेद ईश्वरस्य सार्वज्ञ्यप्रतिपादकः। 'यः सर्वज्ञः सर्ववित् यस्य ज्ञानमयं तपः' इत्यादिवेदः, सर्वज्ञस्य वेदेन सर्वज्ञत्वेनावधारितेश्वरस्य अज्ञातां चेद्यदि, विरुणद्धि निवारयति तर्हि तस्यैव यः सर्वज्ञ इति श्रुतिविषयस्यैवेश्वरस्य अमन्दं परिपूर्णं आनन्दं वदन् असौ "आनन्दं ब्रह्मणो विद्वान्, न बिभेति कुतश्चन, आनन्दो ब्रह्मेति व्यजानात्, को ह्येवान्यात्, कः प्राण्याद्यदेष आकाश आनन्दो न स्यात्' इति वेदः कथं केन प्रकारेण नाश्रावि त्वया न श्रुतः। यदि यः सर्वज्ञः इत्यादि श्रुतिबलेन त्वयेश्वरस्याज्ञत्वं निवार्यते तर्ह्यानन्दं ब्रह्मणो विद्वानित्यादेरपि श्रुतित्वाविशेषात्तयैव श्रुत्याप्रमितमीश्वरस्य सुखित्वमपि ननिराकर्तुमुचितमिति भावः॥

—विश्वपति

48 दुःखं परिजिहीर्षन्यः सुखं नोरी चिकीर्षति।
स ह्यन्तापतितं दुःखमीशस्य व्यस्मरज्जडः ॥ सु म वि· 15 —19

49 यो दुःखसमवायोऽयं चैत्रे तेन ह्यभेदवान्।
समवायः कथ्रिदीशौ तदनेकत्वमन्यथा॥
औपाधिकोऽस्य भेदश्चेत्सत्योऽसत्यः स्विदुच्यताम्।
तद्वयं चोक्तदोषं हि मायिवन्मा वदेत्परम् ॥

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ब्रूयुरौपाधिकं भेदं ज्ञानादीनां यदात्मनः।
नीत्यनया तन्निरासात्स्यात्तस्यानन्तधर्मता॥
गुणादि भेदे सम्बन्धमपेक्ष्यात्यनवस्थितेः।
विशेषमात्रेणानन्त्यं गुणानां शोभते विभोः॥

50 अपि बुद्ध्यादिरहितः पुरुषार्थी न सर्वथा।
निखिलानुभवाभावात् पुत्तलीकापुरोगवत्॥
ibid - 15 - 49.

51 ज्ञानप्रयत्नवाञ्छावानीशो नश्चशुभं भजेत्।
स्वसामर्थ्येन तेनैव तं चकुर्यात्स तादृशम्॥
ibid 15-50

52 दुःखव्याप्तं सुखं बद्धे दृष्ट्वा मुक्तेर्निरस्यता।
स्वरूपं च निरस्येत शून्यवादी तदा भवेत्॥ 15-51

53 विमतो मुक्तः स्वरूपशून्यो दुःखरहितत्वात्।
यः स्वरूपशून्यो न भवति स दुःखरहितो न
भवति यथा संसारीत्यतिप्रसङ्गः॥

54 ननु विप्रतिपन्नः स्याद्धर्मिमान् देहवत्त्वतः।
चेत्रो यथेत्युपाधिः स्यात्तत्र चाशुद्धदेहिता॥
ibid 15-52

Rarest Archive

55 अनैकान्तिकता हेतोर्देहत्वादधीशितुः।
सोऽदेहश्चेदनिच्छादिर्भवेच्छशविषाणवत्॥ ibid. 15-53.

56 परमाण्वादिदेशेषु व्याप्त्यै व्यामादिकेऽपि।
यथात्मनः प्रदेशाः स्युस्तेषां नोऽवयवास्तथा॥
ibid 15-58

57 मन्यन्ते शून्यमेवान्ये तत्त्वभागमवैरिणः।
मता माध्यमिकास्तेऽपि व्यक्ताच्छन्ना इति द्वये॥ 15-24

58 विज्ञानवादिनः शून्यवादिन, क्षणिकवादिनश्चेति त्रिविधा बौद्धाः, तत्र शून्यवादिनोऽपि द्विविधा स्पष्ट-शून्यवादिनः, प्रच्छन्नशून्यवादिनश्चेति, तत्र प्रच्छन्न शून्यवादिनो मायावादिन इति भावः॥
— विश्वपति

59 शून्यं ब्रह्माह्वयेनाहुः स्वांश्च वेदान्तिनोऽवधुः।
अतत्त्ववेदकं वेदं वदन्तश्चरमे खलाः॥ ibid-15-25

60 मन्त्र ब्राह्मणोपनिषद्भेदेन त्रिविधो हि वेदः, तत्र च मन्त्रब्राह्मणात्मको वेदो ब्रह्मव्यतिरिक्तकर्मप्रतिपादकत्वादतत्त्ववेदक प्रमाणमिति मायिनो वदन्ति, उपनिषद्भागश्च तत्त्ववेदक प्रमाणमिति। — विश्वपति

Rarest Archive

61 शून्यवादिनो निराकारं निर्विशेषं यच्छून्यं यत्परतत्व माहुः, तस्माच्छून्याद्विशेषरहितं परतत्वं ब्रह्मेत्याहुरित्यर्थः अनेन नामभेदमात्रेणैव भेदो नवस्तुभेद इत्युक्तं भवति। खान आत्मनश्च वेदान्तिनस्तन्नामकानश्यधुः प्रोचुः शून्यवादिनां शून्यस्य मायिनां ब्रह्मणश्च न कश्चन विशेष इत्युभयेऽपि शून्यवादिन इत्यर्थः॥

—विश्वपति

62 परतत्वविवर्तत्वादपरस्याखिलस्य च।
अविशेषत्वनश्चास्य नान्तरन्तरमेतयोः॥

सु म वि 15-26.

63 विमतं कारणं न स्यादसत्वान्न यदीदृशम्।
नेदृशं तद्यथा कुम्भकर्तेत्यत्रानुमीयते॥
अहो तापस नो शून्यं कारणं कुम्भकर्तृवत्।
यत्संवृत्युत्थितं विश्वं तत्कारणमितीर्यते॥
एवं चेत् कारणं मा स्म ब्रवीः शून्यं कथञ्चन।
आयुष्मंस्तदधिष्ठानं व्युत्पित्सस्व गुरोर्गृहे॥
विवादस्य पदं न स्यादधिष्ठानमसत्वतः।
वैधर्म्येणैष दृष्टान्तः शुक्त्यादिवदितीर्यते॥

ibid 15-(28-31)

Rarest Archiver

64. अतत्त्ववेदकं मानमिति स्वव्याहतं यतः।
यद्वादी तेन वेदस्य सोऽभिप्रैत्यप्रमाणताम्॥
यं तत्त्ववेदकं वेद वेदांशं वेददूषकः।
तत्त्वस्यावर्णनीयत्वात्स तत्त्ववेदकः कथम्॥
ibid.(15-32,33)

65 लक्षणाभिः प्रवर्तन्ते वाक्यानि तिसृभिर्यदि।
विषयत्वं लक्षणानां तस्यैवानिष्टमागतम्॥
सु म वि 15-34.

66 किञ्चारण्डेऽत्र वाक्यानि किञ्चिद्विदधते नहि।
तान्यप्रयोजकत्वं चेज्जाड्यादेस्तन्न शोभते॥
ibid.15-35

67 अभावभावस्याभावाद्भावरूपस्य तस्य तु।
भावाभावविशेषाणामभावादविशेषिणः॥
ibid.15-36

ननु यदुक्तं तत्त्ववेदकप्रमाणस्य ब्रह्मणि वचनवृत्या प्रवृत्यभावान्निर्विषयत्वेनाप्रामाण्यमिति तदसत्, यद्यपि 'यतो वाचो निवर्तन्त' इत्यादि वाक्यैर्ब्रह्मणो वाच्यत्वाभावाद्वचनवृत्या ब्रह्मणि न प्रवर्तते वेदस्तथापि लक्षणावृत्या प्रवर्तते, लक्षणा त्रिविधा जहल्लक्षणा, अजहल्लक्षणा जहदजहल्लक्षणा चेति, तत्र 'यतो वा इमानि भूतानि जायन्ते' इत्यादीनि जहल्लक्षणया 'सत्यं ज्ञानं अनन्तं

Rarest Archiver

ब्रह्मे' त्यादीनि अजहल्लक्षणया 'तत्वमसी' त्यादीनि
जहदजहल्लक्षणया ब्रह्मपराणि, तदेवं लक्षणया
ब्रह्मविषयत्वात्कथं निर्विषयत्वं तत्वावेदकप्रमाण
स्ये त्याशङ्क्यानिष्टापादनमुखेन परिहरति —"

—विश्वपति

Rarest Archive

APPENDIX

Authorities on M.'s Being Mukhya Vayu-Incarnate

1. तृतीयमस्य वृषभस्य दोहसे
दशप्रमति जनयन्त योषणः।
निर्यदीं बुध्नान्महिषस्य वर्पसः
ईशानासः शवसा क्रन्त सूरयः।
यदीमनु प्रदिवो मध्व आधवे
गुहा सन्तं मातरिश्वा मथायति॥

बद्धित्था सूक्त (ऋ । 141, 2,3)

2. तदस्य प्रियमभि पाथो अश्यां
नरो यत्र देवयवो मदन्ति।
उरुक्रमस्य स हि बन्धुरित्था
विष्णोः पदे परमे मध्व उत्सः॥ ऋ. 1.154.5

3. मध्वो वो नाम मारुतं यजत्राः
प्रयज्ञेषु शवसा मदन्ति। ऋ. VII.57.1

4. यत्रा सुपर्णा अमृतस्य भागमनिमेषं विदथाभिस्वरन्ति।
इनो विश्वस्य भुवनस्य गोपाः समां धीरः पाकमत्राविवेश॥
यस्मिन्वृक्षे मध्वदः सुपर्णा निविशन्ते सुवते चाधिविश्वे॥

—ऋग्वेद 1.164,21

Rarest Archiver

5. अस्मभ्यं रोदसी रयिं मध्वो वाजस्य सातये।
श्रवो वसूनि सञ्जितम्॥ ऋ॰ - IX. ७ १

6. अस्मभ्यमिन्द्रविन्द्रयुर्मधवः पवस्व धारया।
पर्जन्यो वृष्टिमान् इव ऋ IX २ १

7. मधुमाता ऋतायते मधुक्षरन्ति सिन्धवः।
माध्वीर्नः सन्त्वोषधीः॥ ऋ १. ९० ६

8. ऋजु समानो विज्ञाता महाध्याता महागुरुः।
हनूमान् भीम आनन्द इत्यादिबहुरूपिणः॥
पैंगीश्रुतिः (बृहदारण्यकभाष्योद्धृता 3/5)

9. असाधना वाऽपि ससाधना वा समानमेतद्दृश्यते मानुषेषु।
समानमेतदमृतस्योत्तरस्य युक्तास्तत्र मधवनुतं समापुः॥
— महाभारत (सनत्सुजातीय अ. ६ श्लो १५)

10. त्रिकोटिमूर्तिसंयुक्तो त्रेतायां राक्षसान्तकः।
हनुमानिति विख्यातो रामकार्यधुरन्धरः।
सवायुर्भीमसेनोऽभूत् द्वापरान्ते कुरूद्वहः।
कृष्णं संपूजयामास हत्वा च दुर्योधनादिकान्।
द्वैपायनस्य सेवार्थं बदर्यां चक्रतौ युगे।
यतिरूपधरो वायुर्भविष्यति न संशयः। — हरिवंश

Rarest Archiver

11. हनुशब्दो ज्ञानवाची हनूमान् मतिशब्दितः।
रामस्य स्वृतरूपस्य वाचस्तेनानयन्त हि॥
भृतमो भीम इत्युक्तो वायो मा मातर स्मृता।
ऋगाथा इतिहासश्च पुराणं पंचरात्रकम्॥
प्रोक्ता सङ्गशिवास्तत्र ज्ञयो भीमस्ततःस्मृत॥
माध्वित्यानन्द उद्दिष्टो वेति तीर्थमुदाहृतम्॥
मध्व आनन्दतीर्थः स्याच्चृतीया मारुती हनुः॥
इति सूक्तगतं रूपत्रयमेतन्महात्मनः।
यो वेदवेदवित् स स्यात् तत्त्ववित् तत्प्रसादतः॥

भावबृत्त (सद्भाव)

12. साधको रामवाक्यानां तत्समीपगतः सदा
हनूमान्प्रथमो ज्ञेयो भीमस्तु बहुभुक् पितोः॥
पृन्नाक्षयकारीच द्वितीयस्तु तृतीयकः।
पूर्णप्रज्ञस्तथाऽऽनन्दतीर्थनामा प्रकीर्तितः॥
दशेति सर्वमुद्दिष्टं सर्वं पूर्णमिहोच्यते॥
प्रज्ञा प्रमतिरुद्दिष्टा पूर्णप्रज्ञस्तु सः स्मृतः।
आसमन्तात्पतित्वे तु गूढं कलियुगे हरिम्।
असत्यमप्रतिष्ठंच (तत्) जगदेतदनीश्वरम्।
वदद्भिर्गूहितं सन्तं तृतीयोऽसुर्मथायति।
येनविष्णोर्हि वर्षिष्ठान् गुणानाज्ञासिषुः परान्॥
ईशानासः शूरयश्च निगूढान् निर्णयोक्तिभिः।
त्रेतायां द्वापरे चैव कलौ चैते क्रमात्त्रयः॥

Rarest Archive

एतेषां परमो विष्णुर्नेता सर्वेश्वरेश्वरः।
स्वयम्भुब्रह्मसंज्ञोऽसौ परोऽस्मै ब्रह्मणे नमः॥
— यजु: संहिता

13. वायुमाह्य भगवानिदमाप सतां पतिः।
क्षिप्रं द्विजकुलं प्राप्य छिन्धज्ञान हृदि स्थितम्।
ज्ञानासिना समर्थोऽसि त्वदन्यो नहि विद्यते।
इत्याज्ञां देवदेवस्य शिरसा धारयन्मरुत्।
प्रादुरासीद् विप्रकुले क्षेत्रे भार्गवसंज्ञके॥
आनन्दतीर्थनामेति गुरुणा व्यापितो भुवि॥
दण्डतीर्थमाहात्म्य (स्कन्दपुराण-काशिखण्ड अ.71)
(श्रीमुष्णमाहात्म्य - श्रीनिवास प्रेस् तिरुवादि प्रकाशित 1930)

14. एवं धर्मेषु नष्टेषु शास्त्रेषु च कलौयुगे।
देवैर्विज्ञापितो विष्णु, वायुमाज्ञापयिष्यति॥
उद्धरस्व महाबाहो मम धर्मान् सनातनान्।
इत्याज्ञप्तो भगवता कलौ वायुर्भविष्यति।
मध्वनामा यतिरसौ सच्छास्त्राणि करिष्यति।
गीतायाश्चोपनिषदां भाष्याणि च करिष्यति।
निरसिष्यति पाषण्डान् सच्छास्त्राणि महामतिः।
स्थापयिष्यति सद्धर्मान् सच्छास्त्रं व्याकरिष्यति॥
श्रोष्यन्ति मुनयः सर्वे शुकाद्या देवरूपिणः॥
श्रीमुष्णमाहात्म्य अध्यायः (कूर्मपुराण)

Rarest Archive

15. कलौ पाषण्डभूयिष्ठे धर्मलेशविवर्जिते।
वैवस्वतेऽन्तरे प्राप्ते त्र्यविंशे कलौ युगे॥
त्रैपुरा भारते युद्धे निहता राक्षसा भुवि।
यदा प्रवर्तयिष्यन्ति मार्गं पाषण्डगोचरम्॥
तदा संप्रार्थितो देवैर्भगवान् हरिरीश्वरः।
तत्कर्मदक्षं विनतं मातरिश्वानमादिशत्।
वायुः सयतिरूपेण भविष्यति कलौ युगे।
सदशाप्रमतिर्भूत्वा कलौ धर्मान् वदिष्यति।
कृत्वा सच्छास्त्रसन्दर्भं स्थापयिष्यति सत्पदम्॥
श्रीमुष्णमाहात्म्य 6,9, (स्कन्दपुराण)

16. अहोभाग्यमहोभाग्यं मध्वमार्गानुवर्तिनाम्।
देवो रमापतिः साक्षात् गुरुः श्रीभारतीपतिः॥
देवदेवो यतः शुद्धो वायुर्देवो जगद्गुरुः।
हरिप्रियस्ततो ग्राह्यमन्नाद्यं नात्र संशयः॥
पंचरात्रागमः

17. हनुमद्भीममध्वाख्या त्रयो वायुसुता इमे।
तं मध्वमारुतं सर्वे परिवारतया सदा।
संसेवितुं सुरा भूमाववतेरुरिति श्रुतम्।
ते च तादृष्यतां प्राप्य तन्मार्गं समघोषयन्॥
तेषु मुख्यौ विष्णुतीर्थपद्मनाभाख्ययोगिनौ।
अत्यक्तदेहस्तत्राद्यः प्रवर्तयति तन्मतम्॥
बदर्यां व्यासदेवोक्तो गुरोः प्रीत्यै पुनःकलौ॥
इत्यादि ब्रह्माण्डपुराणे (रजतपीठमहात्म्य 6.18)

Rarest Archive

18. वायोराज्ञां पुरस्कृत्य मणिभद्रः स एवहि।
मध्यगेहस्य भार्यायां प्रवेशं कृतवान् प्रभुः॥
नवमासावसानेतु स्वयं गत्वा बलात्मकः।
बहिर्निष्कासयामास नतं जीवं तथैवहि।
स्वयं प्रवेशं कृतवान् प्राणदेवो महाबलः।
सोऽपि स्वांशत्वमापन्नो बलदेवस्य चाज्ञया॥
कुबेरभृत्यं तं प्राहुः - - - - - - - - - - - - ॥ इति वायुपुराणे.

19. एवं तमसि सम्प्राप्ते ब्रह्मरुद्रादयस्तया।
शरण्यं शरणं जग्मुर्वासुदेवमनामयम्॥
तस्याज्ञया महाबाहुर्वायुः सर्वसुरोत्तमः।
रौप्यपीठे मध्यगेहे निर्विकारोऽप्यजायत॥
सनकादिमहायोगीसम्प्रदायकरो यतिः।
अच्युतप्रेक्षनामाऽसौ मायिभिः परिवेष्टितः।
- - - - - - - - - - - प्राप्य समध्वः परमहंसराट्॥
ततः शारीरकं श्रुत्वा निराचक्रे महाप्रभुः।
(एकविंशत्कुभाष्याणि) प्रदुष्यागमतर्कतः॥
श्रीमत्सु ब्रह्मसूत्राणां भाष्यं चक्रे परं ततः॥
श्रीमद्गङ्गातटे विष्णुं स्थापयेद्यो नरोत्तमः॥
यदक्षरं - - - - - - - - - - - नरस्तत्समो भवेत्॥
महाभारततात्पर्यं तथा भाष्यं वराणि च।
वेदव्यासाज्ञया सर्वं शुभं चक्रे महामतिः॥
स्कन्दपुराण (उत्तरखण्ड)

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20. स योगी मातरिश्वांशो मध्वो ध्वस्तदुरागमः।
स्वयमभ्यर्च्य देवांशो कृष्णं कलिमलापहम्।
नवम्यां प्रातरेवासौ माघे मकरगे रवौ।
प्रतिपेदे बदरिकां शुक्लपक्षे सतां गतिः।
तच्छिष्याश्च महात्मानो यतयः कृष्णमादरात्।
पूजयिष्यन्ति विधिवत्तेषां वंशधरास्तथा।
तमिमं देवदेवेशं अक्लेदमखण्डितम्।
श्रीमध्वहृदयावासं नित्यं नमत सेवत॥
— स्कन्दपुराण

21. माघे तु रथसप्तम्यां प्राणदेवो महाबलः।
मध्यगेहान्यगेहे तु जाते मन्दगते रवौ॥
वासुदेवेति विख्यातो ज्ञानादिगुणसंयुतः॥
द्वात्रिंशल्लक्षणैर्युक्तो गर्भदुःखादिवर्जितः।
स एवानन्दतीर्थेऽति भुवि ख्यातोऽखिलैर्जनैः
— वराह पुराण.

22. रामावतारे हनूमान् रामकार्यार्थसाधकः।
स एव भीमसेनस्तु जातो भूम्यां महाबलः।
कृष्णावतारे विज्ञेयो मरुदंशः प्रकीर्तितः।
मणिमान्नामदैत्यस्तु संकरारव्यो भविष्यति।
सर्वेषां संकरं यस्तु करिष्यति न संशयः॥

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धर्मान्भागवतान् सर्वान् नाशयिष्यति सर्वथा।
तदा भूमौ वायुदेवो भविष्यति न संशयः।
प्रज्ञया सदृशो यस्य नास्ति लोके चतुर्दशे।
अतः स प्रज्ञया पूर्णो भविष्यति न संशयः॥

गरुड पुराण (III)
Venkateshwara steam Press Edition, Bombay (1945)

23. त्वं चापि गच्छ शैलेन्द्रं पूर्वं स्वर्णमुखीतरे।
यत्र ब्रह्मशिला नाम संमध्ये च वर्तते॥
अगस्त्यतपसा पश्चाद्यासान्निध्यमत्र वै।
पादा ईशानविष्ण्वादिदेवाना तत्र सन्ति हि॥
यतिरूपो मातरिश्वाऽष्टाविंशतितमे कलौ॥
अवतीर्य नसत्यत्र मध्वनामा वरं विभोः।
अवाप तपसा पुण्यः प्रीत्या चागस्त्ययोगिनः॥
तत्प्रार्थितालये पुण्ये चातुर्मास्यं करिष्यति।
शुकः श्रोष्यति सच्छास्त्रं पद्मनीथीदिहागतः॥
— इति ब्रह्मपुराणे क्षेत्रकाण्डे वेंकटगिरिमहात्मे तृतीयोऽध्याये
शंखगिरिवितसंवादे

24. अद्वैतव्याकुले लोके मध्वाख्यो ब्राह्मणोत्तमः।
विष्णुभक्त्यादिसम्पूर्णः द्वैतशास्त्रप्रवर्तकः॥
सर्वोत्तमत्व श्रीविष्णोः स्थापयिष्यति सर्वशः।
योगिवर्यः स मध्वाख्यो गुरुः सत्यस्य कारकः।

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गुरोरनुग्रहादेव द्वैतशास्त्रं करिष्यति ॥
— नाडीग्रन्थ ८ डा॰ आर॰ नागराजशर्मणः 'द्वैताध्वकण्टकोद्धार" ग्रन्थे उदाहृतम्)

25. प्रथमो हनूमान्नाम द्वितीयो भीम एवच।
पूर्णप्रज्ञस्तृतीयस्तु भगवत्कार्यसाधकः।
—भविष्यत्पर्व (तात्पर्यनिर्णयोदाहृत ॥ 129)

26. अन्यानि वाक्यानिच वैदिकानि
सपञ्चरात्रोक्ति पुराणकानि।
पृष्टश्च भीष्मोऽत्र युधिष्ठिरेणैतन्मोक्षधर्मेष्वपि किञ्चिदाह॥
महाभारततात्पर्यनिर्णयः - 23/136

27. यस्य त्रीण्युदितानि वेदवचने रूपाणि दिव्यान्यल
बट् तद्वर्शितमित्थमेव निहितं देवस्य भर्गो महत्।
वायो रामवचोनयं प्रथमकं पृक्षो द्वितीयं वपु -
र्मध्वो यत्तु तृतीयमेतदमुना ग्रन्थः कृतः केशवे ॥
श्रीमदानन्दतीर्थभगवत्पादः

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28. वायुः कमीश्वरो भीमो मध्वाचार्यो हरेः प्रियः।
मन्त्रेषु श्रूयते यस्य महिमाऽथाहतौजसः॥
ससंस्कृतश्चोपनीतः सम्यक् धृतवदुव्रतः।
सहस्रशाखाध्यायास पूर्णप्रज्ञो मुनिस्ततः॥
सर्वशास्त्रेषु निपुणः कृष्णद्वैपायनादिवत्।
विश्वोद्धाराय सम्भूतो ह्यैतसिद्धान्तभास्करः॥
— वन्नुभदिग्विजय III/9

Ref. V.Prabhanjanacharya, Sumadhva Vijaya,
Aitareya Prakashana, Vyasanakere, 1989, pp. 215-221

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